THE CHURCHMAN.

VOL. XI.—No. 45. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15. WHOLE NUMBER 565.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK, SATURDAY, JANUARY 15, 1842. BY JAMES A. SPARKS, 111 NASSAU-ST. {TERMS—$3 00 PER ANNUM—IN ADVANCE.

POETRY.

For the Churchman.

CHRISTMAS CHANT OF THE WREATH-GATHERERS.

FIRST VOICE.

From hill and from ravine, where winter breathes free,
Saviour! we've gathered a trophy for thee:
From Rock and from Mount, where the laurel had thrown,
Round its hoary temples, a victor crown;
The branch from the forest—the leaf from the waste,
The lingering hope of its desolate breast—
From path, and from wood, that the whirlwind had bared—
We bring to thee all that the tempest has spared.

SPIRIT VOICE.

'Bring thy gift to the altar! and leave it there'—
It shall almost wave in the breath of prayer;
Thus should'st thou welcome the Holy One,
And yet there is more, thou hast left undone.

SECOND VOICE.

From fields where the storm-wind had drifted its showers,
Like tombstones, scattered o'er buried flowers;
Where droops the Cypress, and gloomy Fir,
The Epitaph of their Sepulchre,
Clinging like Love to an adverse fate,
With beauty to foliage the desolate,
The deathless branch of the lonely tree,
Is our Hosanna, O God! to thee.

SPIRIT VOICE.

Thy gift to the chancel! its clustering shade
Shall cling to the shrine where the faithful have prayed;
Thus should'st thou welcome the Holy One,
And yet there is more, thou hast left undone.

THIRD VOICE.

In the white-bosomed snow-drift, bright vines were at rest,
Beautiful dreams! of its spotless breast,
From the slumbering earth we have bid them arise,
And they gird thy courts with their prophecies;
And each heart can interpret their blissful theme,
For they point to a STAR, like the Magi's dream;
The Vine from the Rock, and the Moss from its cleft—
Saviour! we've brought all the tempest has left.

SPIRIT VOICE.

Yet more! Thy GOD would have more! from the soul,
That world with the future and past for its pole,
Where holy feeling, and motive high,
Bend over its poise like a sun-sown sky—
Circling its space and lighting it still,
Through the changing solstice of good and ill,
From the Winter of Soul that a Saviour hath shared,
Bring all! bring all! that Temptation has spared.

CHORUS.

O blessed Saviour! we bring to thee,
The *strength* that has sprung in adversity;
The rock for its birth-place, yet brightly it springs,
And beautifully shadows life's meaner things;
Rooted in danger, unwavering and sure,
In *firmness of purpose* it rises secure;
The power to *endure*—and the heart that hath dared—
We bring to thee all, that the tempest has spared.

SPIRIT VOICE.

Yet more! thy GOD would have more! O bring,
The FAITH, that grew brightest in suffering;
The chastened spirit—yet *cheerful* the while,
The Broken heart—and the trusting smile—
The '*True Vine*' entwines thee—for thee he hath cared—
And ye are the '*Branches*' his Mercy has spared.

CHORUS.

Thought of the Godhead!—that thou should'st be
Translated in our humanity!—
Grief wall'd existence, but Mercy has stole
The day-beams' joy to the dungeon'd soul.
Through cleft and through crevice glory streams bright,
And dust and shadow are woven with light*—
That light on our spirits, we fear not the tomb,
Nor heaven nor earth is o'ershadowed with gloom.

SOLO.

A leaf in life's forest is touched by decay—
But that leaf in a sunbeam is withering away.

ALL.

A living faith spreads o'er its perishing sod!
Bright thing of the desert! we bring thee to GOD.

S. W. C.

* This allusion will be perfectly understood by those who, in a darkened room, have seen a sunbeam, stealing through a neglected shutter, or undrawn curtain, and uniting its subtle beauty with the floating material of the atmosphere. It may illustrate the entrance of Grace, to "the soul that sitteth in darkness and the shadow of death;" yet finding access through the imperfections of our nature, and blending with action and its motive,
Till *dust* and *shadow* are woven with light.

From the London Church Intelligencer.

PROTESTANT RULE AND CATHOLIC DOCTRINE.

To the Lord Bishop of Winchester, Prelate of the Most Noble Order of the Garter.

(Concluded.)

But, my Lord, there yet remains another doctrine which is scouted by the Evangelical clergy, and cherished by the Catholics: I mean baptismal regeneration. Now this doctrine is unequivocally asserted in the Prayer Book, and if the license claimed by Mr. Newman for certain of his friends is so sinfully wicked, it follows that the "spiritually-minded Protestant" must quit the Church, for he has been accustomed to employ an exaggeration* of this principle, to explain away the positive statements of the Prayer Book on this extremely Catholic doctrine; and if this may no longer be applied, he must call for a revision of the Prayer Book, it being clear to all Protestant minds that where the Prayer Book and Calvin's Institutes are not agreed in their interpretation of Scripture, it cannot be their favorite master, Calvin, which is wrong, but that Prayer Book from which men who feared not to meet death in its worst shapes in defence of their faith, yet, through fear of offending existing prejudices, dared not expunge many Catholic doctrines which were in the old mass books, and the old Catholic liturgies, from which, in an unprotestant spirit, they gathered the devotions which they prescribed for the use of a reformed Church.

But, not to travel into other matters, I beg most especially to call your lordship's attention to the truly Catholic doctrine held by the Church concerning our new birth in baptism.

This doctrine is of course repudiated by true Protestants, as eminently unscriptural; but it is most unequivocally asserted in the Prayer Book.

Let us begin with the Church Catechism, which is said to be

"An instruction to be learned of every person, before he be brought to be confirmed by the bishop."

Now, if we look to the order of Confirmation, we shall find it described as

"Laying on of hands upon those that are baptized and come to years of discretion."

Hence it is clear, on the one hand, that "every person" in the former case is limited within "those that are baptized;" and on the other, that every one who is baptized is comprehended within the terms of the Church Catechism. This, however, will appear more plainly as we go on.

The first thing the child is taught is that "*in* his baptism"† he was made "a member of CHRIST, the child of GOD, and an inheritor of the kingdom of heaven." Now by nature we are all children of wrath, children of the evil one, and heirs of wo. The transition from this thraldom and degradation of nature into the glorious privileges of the family of grace can be represented by no less a figure than that of a new birth—even our regeneration; and yet the children of our communion are unequivocally taught to assign the taking place of this regeneration to their baptism. The Church fears not to contradict the spiritual belief of the disciples of Calvin, and of the bold, foreign Reformers, and to place this new birth, *not* in calls, and ecstasies, and fervors, but teaches the child to say that "IN HIS BAPTISM" he "was made a member of CHRIST, the child of GOD, and an inheritor of the kingdom of heaven."

But, my Lord, this is not all. The sum and substance of the creed is stated thus:—

"*Question*—What dost thou chiefly learn in these articles of thy belief?"

"*Answer*—First, I learn to believe in GOD the Father, who hath made me and all the world.

"Secondly, in GOD the Son, who hath redeemed me, and all mankind.

"Thirdly, in GOD the Holy Ghost, who sanctified me, and all the elect people of GOD."

Now, here are asserted on the side of Catholicism two of those articles of belief which have been fruitful sources of controversy among Christians. No true Protestant can admit the purely Catholic doctrine that CHRIST redeemed "ALL mankind." The great Protestant master, Calvin, has taught that CHRIST died only for those who should finally persevere; and one of his zealous followers in modern times, now holding a perpetual curacy in the diocese of your brother of Chester, has asserted that CHRIST could no more be said to die for, and to have redeemed, those who fall short of heaven, than a man can be said to have specifically bought the wrapper in which goods that are purchased are sent home to him.

But as though there were not already offered sufficient violence to Protestantism, the *consistent* clergyman is further bound to teach every baptized child of his flock to call himself one of the "elect." This is the Catholic language to be learned "of every person:"—

"GOD the Holy Ghost who sanctifieth *me*, *and all* the elect people of GOD."

Thus much is inferential. We now come to the dogmatic teaching. Baptism is asserted to be a sacrament, and then a sacrament is thus defined:

"*Question*—What meanest thou by this word *sacrament*?

"*Answer*—I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by CHRIST himself, as a means whereby we receive the same, and a pledge to assure us thereof."

Now, my Lord, it can no longer be urged that "given unto us" refers to the "outward and visible sign," for a wide interpretation is by the Oxford tutors and your Lordship forbidden: and therefore the words "given unto us" must be taken according to their plain meaning to apply to the "inward and spiritual grace," which is assuredly given to all who rightly receive the "outward and visible sign."

But more than this. Baptism is declared to consist, outwardly, of water; wherein the person is baptized "in the name of the Father, and of the Son, and of the Holy Ghost."

"*Question*—What is the inward and spiritual grace?

"*Answer*—A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace."

Nothing can be more unequivocally Catholic than this—nothing more undeniably *un-Protestant*. To say of baptism—of the sprinkling of water with the use of certain words—that "we are HEREBY made the children of grace," is doctrine to which the Protestant world is most adverse, and yet it has been the practice of Protestants to receive the pay and wear the respect of clergymen of a Church thus Catholic.

But, to take the office of confirmation. The bishop is to say—

"Almighty and everlasting GOD, who has vouchsafed to regenerate these Thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins," &c.

Here, my Lord, you are constrained, many hundred times in every two or three years, to give the lie to those genuine Protestant views of which you have recently stood forth so valiant a champion. What can be more Catholic than the assertion that "by water and the Holy Ghost," *i. e.*, plainly, that in holy baptism the candidates for confirmation were *regenerated*, and that they were then forgiven all their sins.

The Nicene Creed teaches the same Catholic truth. "In one baptism for *the remission* of sins."

The collect for Christmas-day asserts the same fact. The suffrages after the creed and before the collects go to the same point, for how are persons to pray that the Holy Spirit may not be taken *from* them, if to them it has never been given?

The baptismal office is so painfully explicit in favor of the Catholic view, that I will not rip up the feelings of anguish those must entertain who are compelled to use it, but whom, training in a modern and truly Protestant school, has prepared to reject as unscriptural.

I wait not, my Lord, to consider the many various subterfuges by which even clergymen get rid of this plain office; but I will say, that, now Mr. Newman's principle is rejected, it is impracticable for a thorough-going Protestant to hold his preferment and pay in the English Church.

My Lord, *you* are bold enough to meet any mere difficulty of authority; care not then, that against you is arrayed all the theology of those ages which thought more of piety than of syllogism, and of holiness and love, than passion and excitement; care not that what Catholic prejudice calls the best and purest ages of the Church are against you; care not that the Prayer Book is hostile to your Protestant view; but boldly make an effort which shall rock priestcraft to its centre, and then there will be consistency in your operations.

A thousand other proofs crowd upon me; but, my Lord, for the present, I forbear. All I advise is, do not press honest subscription and *examine* adherence too far, or, OR, OR, your Lordship (if your charge be rightly reported in the *Record*) and the bulk of the Protestant clergy must quit the Church, unless you can procure an alteration of her formularies.

Catholic, most Catholic, are all the statements of the Prayer Book, and true Protestants can only use them by the exercise of Jesuitical casuistry. Fair reasoning by analogy is deemed a crime in Mr. Newman and his friends, and therefore, *a fortiori*, the extraordinary quirk by which thorough-going Protestants reconcile serving at the altars of the Church of England is altogether untenable.

I have done, my Lord. The case is worth your consideration. Multitudes of similar instances to those already advanced crowd upon me. But I have done enough, and, at least, have proved that the Prayer Book is Catholic, and that "Evangelical Protestants" cannot remain in the Church for a moment, if the main argument of Tract XC. be reprehensible.—FIAT JUSTITIA RUAT CŒLUM.—I am, my Lord, &c., &c.,

A MEMBER OF THE CHURCH OF ENGLAND.

* Mr. Newman claims for his friends the privilege of giving to certain Articles the greatest amount of harmony with Catholic dogmas, of which their grammatical construction will admit. He, in their behalf, protests against a mere Protestant tradition which, existing independently of the Articles, has been suffered to establish on their authority, statements which they do not, *totidem verbis*, teach. Now, persons who, like the pious Mr. Scott, consider the baptismal service "a burden hard to bear," have been accustomed to violate the plain sense of plain statements, because, in their individual opinion, these statements were unscriptural, and, although they explained them away, they yet remain in a Church which maintains them.

† *Question.*—Who gave you this name? *Answer*—My godfathers and godmothers *in my baptism*; wherein I was made a member of CHRIST, the child of GOD, and an inheritor of the kingdom of heaven.

From the same.

PROTESTANT RULE AND CATHOLIC DOCTRINE.

SIR,—I beg you to accept my very best thanks for having inserted the letter to the Bishop of Winchester, on "Protestant Rule and Catholic Doctrine." What his Lordship and others will say to it, I cannot imagine; but that it condemns the principles and practices of very many, I am quite sure. When Bishop Marsh made use of his "questions" some twenty years ago, what an outcry was made against both him and them. One could not attend a clerical meeting, but all the general talk was about the "Bishop," and many harsh things were uttered against "dignities." But now, I suppose, those very men, or, at least, those of them who survive, will applaud the conduct of his Lordship of Winchester for having not only put *his* "questions," but for having refused priests' orders to a man who would not go the "the whole length" of ultra-protestantism. Alas, sir, I should have done so when I was a young man; but now I grieve to think of the principles and practices of my latitudinarian days; I joined in the outcry against the profound Bishop of Peterborough, and I actually prepared an answer—as I then called it—to his "questions." Now I repent of my rashness, and ask pardon of my GOD. And I would affectionately exhort my dear brethen, who are treading the same path in which I trod, to stop—and think. Ultra-protestant latitudinarianism has worked, is working, and will work, a multitude of evils. In many things it is going far away from the protestantism of our puritan forefathers. John Calvin held "baptismal regeneration;" for in his "Institutes" he writes "Sicut enim in Baptismo nos regenerans Deus, in Ecclesiæ suæ societatem inserit, et adoptione suos facit: ita diximus officium providi patrisfamiliâs in eo præstare, quòd cibum assiduè ministrat, quo nos in eâ vitâ sustineat et conservet in quam nos suo verbo genuit." *For as in baptism God regenerating us, incorporates us into the society of his Church, and makes us his own by adoption; so, as we have said, that he acts towards us the part of a provident father of a family, in constantly supplying us with food to sustain and preserve us in that life to which he hath begotten us by his word.* (Calv. Instit. Lib. iv., Cap. xvii., Sect. I.; "De sacrâ Christi cœnà," &c.) But I must not be tedious in quoting; I will earnestly advise my brethren to look about them and see what effects are produced by ultra-protestantism. What disunion and infidelity has it generated!

But to come back again; the letter to the bishop deserves to be read, and read, and read again. Its positions are unanswerable by any plain straightforward way of reasoning; and could I get to the hearing of his Lordship, I would venture to recommend the Bishop of Winchester to study well its contents.

I am sorry to say that the acute author of that letter has been led into an error in one part of it; though that error in no way vitiates his statement. Having quoted from the catechism the answer to the question, "what meanest thou by this word sacrament?" he writes, "Now, my Lord, it can no longer be urged that 'given unto us,' refers to the 'outward and visible sign;' but the words must be taken according to their plain meaning, to apply to the 'inward and spiritual grace,' which is assuredly given to all who rightly receive the 'outward and visible sign.'" On reading this, I was startled; for I had always thought that "given unto us" referred to the "outward and visible sign;" and so I still think. I called for a Latin Prayer Book, and, on turning to the catechism, I found a positive proof that I am correct. The words are "externum et visibile SIGNUM intelligo internæ ae spiritualis gratiæ, QUOD nobis datur, ab ipso Christo institutum, tanquam medium quo eam recipimus, et arrabonem ad nos de eâ certos faciendos." To every Latin reader it will be clear that the relative *quod* can refer to no other antecedent than *signum*, and that the literal translation will run thus:—"I mean an outward and visible sign of an inward and spiritual grace, which (sign) is given to us, ordained by CHRIST himself, as a means whereby we receive it, and a pledge to assure us thereof." But this no way affects the position of the writer of that letter—that the Church of England teaches regeneration in baptism; for that needs no proof; it only shows us that he has pressed into his service what does not support him in one instance. Had he gone to the answer to the question, "What is the inward and spiritual grace?" he might have shown up the latitudinarians in their illogical attempts to make "hereby" refer to "death unto sin and a new birth unto righteousness;" and to make the answer run thus:—"A death unto sin and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are, by this death unto sin and new birth unto righteousness, made the childen of grace."* The Latin of *hereby* is "*hâc ratione*," evidently referring to the sacrament of baptism.

I am, SIR, your obedient servant,

Nov. 4, 1841. AN OLD CLERGYMAN.

* Mr. Meek, in his semi-dissenting "*Reasons for Attachment and Conformity to the Church of England*," has given the illogical view I have above stated. And so did I once explain it thus, as do also several others, I can assure you. Very many are of Mr. Scott's opinion, that the Baptismal Service is "*a burden hard to bear*;" and not a few, of whom I grieve to acknowledge myself to have been one, act as the radical Mr. Head does, that is, omit parts of it.

From the London Church Intelligencer.

NUMBER NINETY.

SIR,—Permit an old Oxonian to protest against the disingenuous course, which is now pursued, of disparaging old principles by giving them new names. Those who taunt that portion of the clergy and laity, who have ever been the most numerous, by representing them as "ites," and their firmly fixed principles as "isms;" must be exceedingly ignorant, or must be well aware that there is nothing new in the principles which are so much the object of aversion with fanatics and rationalists.

My object in troubling you with this note, however, is simply to state, that I think few have rightly apprehended the scope of the tract named at the head of this communication, and that much of the prevailing prejudice against it may be distinctly traced to such misapprehension. A few words, as I take it, will make the object and aim of the author sufficiently clear, and remove much of the misunderstanding which unhappily prevails. The learned and excellent author's object was a most Catholic and charitable one. Himself, firm in the principles of that branch of the Church established in England, he has attempted to show—not how near any of us may go to Romanism—but how near Romanism may come to us. Time has been when these articles did not exclude these our brethren. Why need they do so now?

E. W.

COMMUNICATIONS.

For the Churchman.

YORK MINSTER.

The Echoes of our footsteps strike the ear,
Like Mystic Voices from the past, and sweep
As towards Eternity, until they sleep
'Mid the tall roof's far Depths; for here
The Present is not; Past and Future bear
Our thoughts from all that speaks of Earth; we leap
The life to come—Cross at one step the deep,
Wide Gulf, which separates our narrow sphere
From that enlarged Existence, as if we
Were mingled with the mighty whole, whereto
The Spirit shall return, when once more free,
Absorbed as rain-drops by the ocean! So,
Amid this thought-rich pile, that speaks of thee,
Almighty GOD! Ages, like passing Shadows, show!

Henry Ellison.

It was with no small degree of interest and pleasure that I entered the time-honored and ancient-looking city of York—a city famous for remarkable and stirring events, which compose no inconsiderable portion of England's civil and ecclesiastical history.

The gay and animating festivities of a wake, or fair, held in the market-place of Beverly, in Yorkshire, where a most venerable and beautiful Minster seemed to look down complacently upon a rural throng, whose forefathers had been wont to assemble around its crumbling walls, and exult in its protection, for centuries, was still lingering in my mind. I had just witnessed, or had been afforded, a glimpse of the rural life of England—of its poetic or characteristic features—which, like some happily conceived picture of the imagination, was still floating before me. Yes, I had been greatly amused and diverted at the old town of Beverly, with an exhibition of one of those rural scenes of festive mirth and merry-making peculiar to the land. It was a scene calculated to gladden the heart of the traveller, though that traveller had neither lot nor parcel amongst that throng—he was a stranger and a pilgrim, yet did not his heart fail to leap up at the sight of human enjoyment and human happiness, although no face amongst that happy crowd was familiar to him. No churlish traveller should witness such scenes, if he wished to fortify himself in his prejudices and misanthropic views of human nature, and tell us there is no innocent pastime in the world—nothing but toil and suffering—for the down-trodden peasant. I had been led to believe that there were still some bright days in the calendar for those who tilled the earth—for the inhabitant of the flower-decked cottage, whose home was among smiling plains and green valleys. I was pleased, in many instances, to find it so. Thus was it at Beverly. The rustic music of village minstrels—the gaily decked booths—the holy-day dresses of country lads and lasses, many, very many of the latter mounted upon sleek poneys or rough donkeys, escorted and paraded about the streets by their male kindred or admirers, armed with oaken cudgels, and looking more like some scenic representation than the ordinary assemblage at a country fair. Then the display of wares and country produce in the thronged bazars, stalls and booths—the crowd of butter and cheese tasters—the array of stout yeomen, supported by their wives and daughters, all engaged with so much good humor and good feeling—made the crowd rather one to be enjoyed and mingled in, than deprecated or avoided.

All this primitive combination of sport, thrift and pastime, was a novelty to me, and had recalled many a vivid scene of which I had read descriptions, portraying England in the olden time. But now the festive processions, the mirth and jollity at Beverly, were fast giving place to other reflections, as I gazed intently from the top of the stage-coach, upon the gigantic proportions of York Minster—York Minster, now rising in view with all the majesty and protecting strength of a giant, keeping watch over an antique city. The historic associations of Old York—the Eboracum of the Romans, when this was one of their settlements—flashed instantly upon my memory. There was a thrilling interest awakened at once, as the sculptured towers and pinnacles of its far-famed Minster burst upon the sight, like the "baseless fabric" of some aerial vision. And should not these sacred structures, I may ask, be contemplated with that elevated feeling of the mind which we may reasonably suppose inspired, more or less, the imaginations of their builders—men who felt that they were devoting some gift toward holiness, whilst rearing a sacred fane like this? There certainly was something sublime and magnificent in the conceptions of those gifted men and accomplished architects of the early ages, which at this day has the power to impress the imagination so vividly with a sentiment of religious veneration. They deserve more than the passing encomium of the traveller, for they must have united with surpassing skill, a deep devotional spirit—a spirit somewhat kindred to the early disseminators of the Christian faith itself.

I have said that I felt the magic influence of thought, inspired by the sight of ancient York Minster. I was not alone in this peculiar feeling. A fellow-passenger, an old inhabitant of York, as phlegmatic and as dull as mortal well could be, actually dropped the newspaper he was perusing, and lifted his eyes to catch a glimpse of this noble monument of the piety of his Anglo-Saxon forefathers, whilst his countenance underwent a mingled expression of delight and surprise, remarking at the same time, that "*he never thought the old Minster could possibly look so well from the top of a stage-coach before!*"

The road-side leading towards York was dotted here and there with picturesque-looking cottages, most of them appearing very ancient in their form and structure—old church-yards covered with antique monuments, and churches whose lichen-covered walls and towers had stood the brunt of ages, met my view, whichever way I turned to gaze at the landscape. The groups of merry children playing about these structures, gave animation and relief to the scene, whilst the gayety of childish sports, and the tones of a multitude of clear-ringing, yet noisy voices, bespoke it childhood's happy release from doleful school, and tyrant pedagogue. Thus amused and interested, I rode into York. The sun was gleaming upon one of its venerable gateways, as our couch dashed beneath its crumbling walls, whilst our red-faced and red-coated guard sounded a tremendous charge upon his Kent bugle, where in like manner echo had given back an answer to the flourish of trumpets and the tramp of Roman soldiery, as they marched over this same spot, at the command of the Emperor Severus, or Constantius, the father of Constantine the GREAT, in the third and fourth centuries. What disasters and remarkable events had occurred to this old city since that time—how many sieges and calamities, both by fire and sword—how many battles between Roman, Briton, and Saxons, had stained the teeming earth around me, and made it crimson with human blood—and how had the holy influence of Christianity, when all was darkness, variance, and dismay around, spread its benign radiance over this perturbed arena of jealous feuds and contentions, and cried, Peace! The voices of Augustine, Paulinus and Alcuin, reached this city, which seemed destined to endless confusion and discord. Old York stood forth at length a Christian city! All these were fertile topics for the mind to dwell upon—it was a moment to reflect upon the mutations of time—but the rumbling motion of a stage-coach was rather unfavorable to continuity of thought. I felt impatient to alight, and indulge in the quiet luxury of historic meditation undisturbed. This was soon granted me, and I stole off quietly to gratify this desire within the solemn aisles of York Minster. And surely, I thought, as I drew near, whosoever approaches this magnificent structure, must rejoice that neither civil commotion, time, nor the insidious hand of the daring fanatic, has been able to destroy so grand and beautiful a specimen of Gothic art. That, whilst contemplating this elaborate monument of antiquity and olden skill, the captivated mind may rest upon the early history of the Anglo-Saxon and the champions of Christendom in Britain—a monument which assures us a CHRISTIAN altar rises above, and supplants pagan emblems and pagan mysteries.

I paused with delight before the great western entrance, to examine the elaborate sculpture decorating the porch—its multitude of figures, and florid enrichments. In the mean time the sexton opened a portion of the doorway and invited me to enter. I drew back involuntarily. The grandeur of the interior—the receding line of vast clustered columns—the immense height of the Gothic dome—the mellow light streaming into the nave of the Cathedral through the multiform compartments of the painted windows—all, all, conspired to fill my mind with awe and reverence. It was some moments before I could look calmly around me; all was so visionary, so dream-like. After a time, I could examine leisurely the several portions composing this vast edifice, and admire in detail each aisle, transept, and monument. For with each is connected much of history and tradition, requiring no little examination, fully to understand and appreciate. It is no moment's glance that can fully satisfy the visitor with York Minster. Noon-day shall glide into evening, and evening deepen into twilight, ere half the traveller's curiosity will be satisfied, and then he will desire to return again and again to pace its tesselated pavements, and muse within its long-drawn aisles and sculpture-decked transepts. It is, indeed, in such places that the "echoes of our footsteps strike the ear"—that the mysterious voices of the past seem to speak to us—that bright shapings, not of earth, but of an unseen and an unknown world, address themselves to our waking minds, making us almost "leap the life to come," as we dwell upon the solemn themes so constantly reiterated within the walls of these old fanes—themes which will be repeated and dwelt upon until the end of time. It is here;—within these thought-rich piles, that the imagination is enkindled and led upward—here, that the heart utters its holy aspirations and prayers, its morning and evening orison toward that "temple not made with hands—eternal in the heavens!"

The all-hallowing spirit of holiness which seems to preside over, or breathe around and within these venerable Minsters, as the heart offers up its involuntary tribute, imparts likewise a solemn dignity to the edifice, as well as to the mind. The prayer uttered or inexpressed beneath the fretted dome, or sumptuous aisle, like the soft breathings of spiritual music, elevates the thoughts with rapture, rouses the inert soul, and gently calls upon it to converse with worlds above—thus wooing it to pious reflections, and holy meditations. It would truly seem profane and sacrilegious to utter any sentiment save that of devotion in temples so well calculated to inspire the least susceptible mind with religious contemplations: where no heart can well beat without a thrill of serious rapture. We cannot well enter a holy fane like this with irreverent feelings; if we do, they will quickly depart. This is surely no haunt for turbulent footsteps; its consecrated courts must impress the most giddy and thoughtless with at least one moment's peaceful calm—it must force upon the memory a passage from holy writ, or the very walls will seem to preach it to us—"put off thy shoes from off thy feet; for the place whereon thou standest *is* holy ground."

It was whilst seated in one of the curiously carved oaken stalls which decorate the choir of York Minster, that I recollected a charge given me by a friend with whom I visited some of the most striking ruins in the north of England. "When you visit York Minster, said he, fail not to inspect some of the carvings about the choir, they are very curious; whilst I tell you something relating to the sculptor who had a hand in decorating that beautiful part of the edifice." He related the story. It was one of those legends which give a charm to the crumbling ruin. We were then seated upon the ivied wall of an old castle, which, during the times referred to, stood in all the proud majesty of feudal glory:—its glory, however, had long since departed. The legend about being related, had a bearing upon, or connection with, the ruined castle, as well as York Minster; the most prominent personage in it, however, was Wickliffe, the great English Reformer, or "*morning star of the* REFORMATION," as my friend always delighted to call him. The recital of this modicum of legendary history, had not found its way, he assured me, into either written or printed book, but was an oral tradition which he had gleaned himself during one of his rambles over many picturesque portions of Northumberland.

As a characteristic narrative, therefore, of the fourteenth century, I thought it would perhaps be read with some degree of interest, if it could be faithfully written down, which I have attempted to do in the following

CHRONICLE OF THE TIMES OF WICKLIFFE.

It was not many years before the death of Edward the Third, that there resided in the city of York, a famous master of handicraft—one Walter Gower by name, and a sculptor in wood and stone by profession. A cheery, pleasant man was Walter Gower. His artistical skill no man could gainsay; whilst all his neighbors proclaimed him a frank-hearted soul, and a good citizen.

Particularly cheerful and merry was Walter on the present occasion. It was a bright, fresh morning in December, a day or two before the festival of Christmas, and he had walked out into a neighboring forest, to gather some branches of ivy and holly to decorate his dwelling. He had accomplished his task, and was returning homeward, laden with an armful of glossy ivy and green holly, humming, as he walked briskly along, the burden of an old Christmas carol. In the midst of this glee and good humor, his ear was suddenly awakened by the sound of something approaching his path. It was the quick patter of tiny feet, together with a childish voice beseeching him to stay his footsteps "for mercy's sake!" He looked around. Walter was a humane man, and a cry of distress was enough to excite his sympathy at all times. He instantly halted until the little messenger of grief—almost breathless—came up with him. In another moment the child was at his side. And seldom had he gazed upon a more lovely or engaging countenance than that which now looked up imploringly, whilst she besought him to come to her poor mother, who was dying hard by.

The peculiar costume and manner of the child instantly designated her as belonging to the gipsey tribe; a portion of the human family not held in very great repute or estimation by the good inhabitants of York. But this circumstance did not prevent Walter from kindly accosting this interesting little representative of an outcast branch of GOD's children.—"What do you desire of me, my little maiden; what do you seek at my hands?" said Walter, with his wonted kindness and frankness of speech, and with more than usual interest depicted in his honest face. "What is it you are so importunate about?" "Some holy father to shrive my dear mother ere she die," replied the child. "I am no priest," answered Walter. "Nay, if you be not one, come but with me to my dying parent, you can minister some herb or healing potion that may compose her sufferings," was the continued entreaty. "Again, I say, I am neither priest nor leech; nevertheless, I will see thy mother—mayhap I can render some service." And so saying, Walter threw down his armful of Christmas greens, and bade the gipsey child, "lead on!"

D.

(*To be continued.*)

For the Churchman.

THE "REV. MR. JOHNSON," OF BROOKLYN.

As this gentleman has given his name to the public, under his own signature, through the columns of the Churchman, I hope it will not be deemed discourteous to make it "the heading" of a public article. So that whatever merit it may possess, whether in sound, or weight, or otherwise, shall be at once apparent to all. It seems strange, passing strange, to Churchmen, how a gentleman of such pretensions as the "Rev. Mr. Johnson," of Brooklyn, can despise "*the recommendation*" of the Church, under the poor plea that the Church has never "*commanded*" such and such a course of proceeding. What a pitiful evasion! And must the assembled council of the American Church actually *command* before she can expect compliance from her free sons? As if it was not a part of freedom to cease to be a slave to private will, when our spiritual mother but barely intimated *her* will. When a bishop recommends *officially*, a line of conduct to his clergy, or sets forth a day of fasting, or special prayer, or thanksgiving, in recommendation by virtue of his office, are the clergy all left to their "own discretion" whether to obey or not? And are they the more at their discretion, when the collected Church *officially recommends*? There are others, besides "the Rev. Mr. Johnson," who disapprove of our present missionary organization,—(as, for instance, the excellent

Bishop of Vermont, whose objections extend beyond mere dollars and cents, to the very principles on which the organization is founded,)—yet all make it a matter of conscience to comply with *the existing regulations* of their Church. But we beg pardon—Mr. Johnson is not a "bishop—he is a presbyter!

A word more, Mr. Editor. It appears by a communication in the last Churchman, which bears authority on its face, that whenever any contribution to our missionary funds are appropriated by any rector or congregation to a special object, which is named by them, *not one cent of the amount is deducted to pay the expenses of the Society. All the amount goes to the particular object named.* What reason, then, has the "Rev. Mr. Johnson," or any body else, to complain of *the expenses* of the Society, when, by barely naming the object for which they wish to contribute *the whole* amount of *their* money, the Church Society does not tax them a single cent for its support? And if their brethren, out of a desire to obey the Church, are willing that a certain portion of their money collections should sustain a half-a-dozen secretaries, (if you choose,) what right, I pray, has the Rev. Mr. Johnson to say a word to them? Is it not as much lawful for them as for him to do what they will with their own?

We have endeavored to do two things in this article—first, to show the necessity of *hearing the Church*, which will furnish us with a rule of action to guide out of the mazes of private and heady wills. Secondly, to refute the outcry of *expenses*, which is made most by those who do or may not (if they choose) give a penny to the support of this Society of the Church. With the good wishes of the season,

I remain yours, Pius Æneas.

P. S. Your correspondent, Mr. Editor, by no means thinks that our present missionary system is formed upon a primitive model. He is, in opinion, opposed to it. His views are those of Bishop Hopkins, of Vermont. But he submits to the expressed will of the Church. He is no disorganizer. P. Æ.

For the Churchman.

Mr. Editor:

I am sorry that any thing should have taken place at the New England Dinner to shock the feelings of any, as your correspondent Z says, the flippancy and irreverence of the toast to which Dr. Spring responded did his; but on finishing his communication, it occurred to me there was another reason for the shock. It was Dr. Spring, I think, who made the declaration before the Committee of the Common Council, on the school question, he would rather be an infidel than a Roman Catholic. I presume, and so understood it at the time it was reported, that Dr. Spring meant he would rather be an infidel as Voltaire, Gibbon, and Hume, than a Roman Catholic as that people are taught Catholicism. I could not believe, nor do I now, that Dr. Spring is so ignorant of the tenets of Romanism as not to know that infidelity is preferable to any people for their government in morals and all their social relations, to Romanism. Infidelity is open to argument and conviction—to reason and fitness of things. Romanism—mental reservation, indulgence to commit crime, forgiveness for sins committed, and the opening of the doors of heaven to such as will pay the price; to say nothing of the perversion of Scripture, the denying of the Bible to the laity, the worship of images, and the denying of the sacrament. I am no infidel, but a Churchman. I know nothing of Dr. Spring but by reputation; but that one declaration *has raised him in my* estimation, and I accord with it most cheerfully. I too, would rather be an infidel than a Roman Catholic—and firmly and most devoutly believe it more possible for Voltaire to inherit eternal life than the Pope of Rome. Roger.

Our reluctance in this, as in a former instance, to insert the remarks of the above writer, has arisen solely from what seems to us the extravagance, we had almost said the impiety, of his language in regard to the Church of Rome. Such sweeping assertions are sure to recoil to the confusion of those who make them. On the point, whatever it may be, on which the writer makes issue with Z., we have nothing to say.

For the Churchman.

MISTAKE CORRECTED.—AGAIN.

Mr. Editor,—In your paper of the 1st inst., I ventured to correct a mistake of the Rev. rector of St. John's, Brooklyn, in his letter published in the Churchman of the 4th of December. In that letter he stated that "the Society expended nearly *one-fifth* of its income in salaries and payment to two agents, and expenses," &c. &c. On this statement, I remarked in the communication above referred to, that "the sum appropriated in this manner is about *one-tenth* of the present income," &c. This brought out, in your last, an article from E. M. J., in which, after a witticism about "*a clerk*"—utterly *pointless*, as it happens, in my case—he goes on to prove—what? His original assertion that the salaries, expenses, &c., were *one-fifth* of the whole income, to be correct, notwithstanding what I had said to the contrary? No. But with a parade of figures,—including several errors presently to be pointed out,—he comes to the *new* conclusion that the expenses, &c. &c., are 15 per cent, i. e. about *one-seventh*. His *one-fifth*, then, according to his own calculation, becomes *one-seventh!* Very accurate, this!! In this calculation, however, he happens to have made sundry *small* mistakes. For instance, he makes the expenses of the Foreign Department *one thousand dollars more* than, upon his own assumptions, they really are. (He certainly should study *Addition* again, before writing *mathematical* articles.) And then he includes in the *expenses* of both departments the discounts paid by the Treasurers on uncurrent money received from all quarters; which cannot, with any propriety, be ranked among the *expenses* of the Society. These, by the last Report, were $857 48. So that E. M. J. was, thus far, out of his way in his calculation nearly *two thousand dollars!* Make these corrections in his statement, and you have the expenses, &c., according to his mode of computation, *twelve per cent.*, or about *one-eighth* of the income, instead of his original *one-fifth*. Very accurate, *indeed*, this!!

E. M. J. then proceeds to discuss the expenses of the present year, 1841–2. I shall not follow him here, as I have not the advantages, which he seems to have, of knowing anything about said expenses. The Circular which I received did not touch upon this point. When I get official information in reference to it, I shall be ready to examine it, and if I have occasion to speak of it in public, I shall endeavor to do so with *accuracy*.

Now as to my own assertion that "the sum appropriated for salaries, expenses, &c., is about *one-tenth* of the present income." The income for 1840–41—exclusive of the balances at the beginning of the year, which, in truth, ought to be *included*—was $53,731 61. The payments for salaries, rent, fuel, stationery, and printing reports and sermons, were about $5,914 53, i. e., between *one-ninth* and *one-tenth* of the above mentioned income. So that, unskilled in figures as E. M. J. thinks me to be, I was not very far out of the way in my assertion.

Mr. Editor, I do not keep a clerk, but if ever I do, I shall be strongly disposed to dismiss him when I detect him in such mistakes as E. M. J. is in the habit of making. If the Rev. gentleman wishes to have his statements credited, he must be a *little more accurate* in his computations, and a *little more fair* in his mode of argumentation. Anti-Mistake.

For the Churchman.

Mr. Editor,—It seems that converts to the Roman Church are made other than by Oxford Tracts and Oxford divinity. I copy the following from the (Roman) Catholic Herald:

"When Bishop McIlvaine was in New York, some three months ago, he preached against Transubstantiation. His fame, of course, attracted a large congregation of his own sect to hear him; among others, a highly respectable, and highly educated Episcopalian lady, with her husband. This lady entered the church an undoubting Protestant,—but she was no longer so at the end of the sermon. The good bishop's arguments—his style and *spirit* in presenting them were such, that the conviction of their being employed against truth, forced itself irresistibly on her mind. She entered on an inquiry in the spirit of sincerity, and she is now preparing for her first communion in the Catholic (Roman) Church. This is not the only conversion to which the sermons, writings, and citations of Bishop M'Ilvaine have so largely contributed."

Comment on this is unnecessary. Z.

To the Editor of the Churchman.

Rev. and Dear Sir,—In your paper of Dec. 11th, 1841, I find some "Strictures" on a letter of recommendation, which I was induced to give my esteemed friend, the Rev. James C. Richmond; which strictures you pronounce to be "very just." For many years have I noticed that there are contributors to the Churchman, who are remarkably *willing* to find fault with me, which, I am very sensible, they who are so disposed may easily find. Generally, when censured, I have said nothing in justification, leaving it with those whom it may concern to judge of my character, and conduct as they may think to be right.

In the present case, it is more than insinuated by your correspondent, Ordo, that I have violated truth and the institutions of our Church. And in addition you are pleased to inform the public that what I have done "might lay me open to *unpleasant animadversion*," which I hope will be soon forthcoming, that the Church may know the worst of my conduct. As this public accusation concerns not merely my character, but the interest of our Church, I think myself called upon to make the following statement:—

When I was lately in New York, the Rev. Mr. Richmond mentioned to me his intended enterprise, and memorial to the bishops. I advised him to do neither. Though he has some eminent qualifications for a missionary among the Turks, and though I respect his zeal for the Church and for religion, which I believe to be as pure and disinterested as any of us can boast of, I feared that he would injure himself, without being able to do much among the Turks for the Church. I also reminded him of the little, if any, probability of his obtaining Episcopal Orders for such a mission, from any source whatever.

As I was leaving the city, at his earnest request, I gave him a general recommendation, in very few words, simply signing my name. When I was in the boat, and as it was just leaving the wharf, he came on board, requesting me to add the title of Bishop, which I reluctantly did, as I have ever had a dislike to giving myself titles; nor have I wished that others should give them.

Not many days after, he called at my dwelling in Boston, informed me that he had fully determind on his proposed journey to the East, and requested of me recommendations more full and formal. I for some time declined adding any thing to what I had already given; but he was so very urgent, that I at length told him, that he might write what he wished me to sign, and that, seeing he was determined on making the attempt, I would, from friendship to him and a desire to aid him, (if without making myself ridiculous I could do it,) comply with his request. He soon brought me what he had written. To several things I objected. He was in haste, and soon left me. Hoping to see him again before he left Boston, I laid the writing aside. He did not call again; but sent a young man to take it from me to another, who was to write it on parchment. I looked it over in haste, erasing some parts, and reluctantly leaving others, which could not well be altered without writing the whole again. I never put my name to any thing with less willingness, having from my youth disliked any unnecessary appearance before the public. It did not, indeed, occur to me, that it might be published in this country. But after reading it again, as published in your paper, I can discover no deviation from truth, nor the violation of any canon or rule of our Church. I was sensible (perhaps too sensible) that I exposed myself to ridicule. If I had less of pride it would be better.

It seems the words "*our* Presbyter" have given much offence. I can most truly say, that the conceit that such phraseology was virtually claiming him to be of the Eastern diocese never entered my mind, till I read it in the Churchman. I can also say, that I have not been in the habit of aping the royal style by speaking of myself in the plural. When, in official acts, I am constrained to do it, it is not as particularly regarding myself, but as being one of a body consisting of many members, and as acting in behalf of the Church—as, indeed, I use "in secret" the first word of the Lord's Prayer. In this present case, the pompous style of the letter was one of the things to which I objected, but finally let pass, to gratify a friend. In letters dimissory, I do not say "*our* Presbyter," but as the Church directs, speak of myself in the singular number. I thought then, and still think, that I may say of one, who was brought up in the Eastern diocese, whom I ordained, and who has lived in my family, that he is "tried, approved, and well-beloved." I certainly so believe, and I so esteem him. I have not pretended to transfer him to any diocese, but have simply commended him to the "notice, kindness and hospitality" of all Christian people, "as one who is willing to spend and be spent," &c., which I believe to be remarkably true.

To what he had written towards the close, and which, as printed in your paper, is, "that our constitution and canons are such that even those bishops who would be willing thus to send him, do not believe themselves now to have authority to consecrate a bishop for foreign parts," I particularly objected. He told me in reply, that some of the bishops had expressed to him *a willingness thus to send him.* And some of us certainly thought that we had not authority *to consecrate bishops for foreign parts*, without the concurrence of the other House. Whether it is printed as it was after correcting, and when I signed it, I have some doubt; but as I can see nothing in it which is untrue, I am willing that it should pass as it is.

I am, it seems, further accused of "a semblance" of overrating my power, as "presiding bishop," and of assuming "archiepiscopal authority." It is thought by *high authority*, to be expedient even to write to bishops in Europe to prevent their being deceived by such apparent usurpation. My opinion or view of the office and power of "the senior or presiding bishop of our Church" is, that he is one to whom is assigned certain prescribed acts or duties, which must be done by some one; and I shall hope not to be blamed for saying, that no one can be more desirous to be excused from the performance of those duties than myself. My life and talents, such as they are, have long been devoted to that Church of which, from earliest infancy, I have been a member; nor would I decline any duties in its service, but such as others can better perform. My age and other infirmities, as also my remote residence, are sufficient apology for my having, as your own bishop can tell you, said all that with propriety I could say, both in the House of Bishops, and to himself by letter, urging that some other than myself might be appointed to perform those duties. I proposed that, for the convenience of the Churches, it should be the bishop of one of the States in which the General Convention usually meet. I never supposed that the appointment gave me *archiepiscopal* or any other *authority;* but simply laid upon me *obligation* to perform the duties expressly prescribed.

I have thought it my duty to the Church to make the above statement, and I request that it may be inserted in your paper. However "*painful*" shall be the "animadversions" which may hereafter follow, I shall probably endure them in silence.

Very respectfully yours,

Boston, Jan. 5, 1842. A. V. Griswold.

To the Editor of the Churchman.

New York, Jan. 12, 1842.

Dear Sir,

Having had the privilege of listening to three of the admirable lectures upon subjects connected with *the Church*, lately delivered in St. John's Church, Brooklyn, and derived much edification therefrom, it was a sad disappointment to your correspondent that he could not hear the others. Many New Yorkers with myself, would be glad to embrace an opportunity to hear the whole course delivered in this city. Those which your correspondent had the satisfaction of hearing, have left an abiding impression upon his mind, and awakened a strong desire that many who *call* themselves Churchmen should have the privilege of hearing the principles of the Church, in their integrity, advocated fearlessly, eloquently, and truly. It is therefore respectfully suggested, that the identical lectures be delivered in some convenient and large church in this city. There are hundreds of persons who have not the time or the disposition to read those good books, which set forth the Church as she *is*, the *elect* of God, the spouse of the Redeemer; and few, also, are the opportunities afforded to them, from the pulpit, to learn the distinctive, yet Holy Catholic principles and *influences* which now sustain, and have sustained, and will forever sustain the Church, until her glorious triumph shall be accomplished; to the dispersion of error, schism and heresy; to the breaking down of the strong holds of *Satan*, the *world* and the flesh; and to the uniting of all nations under the banner of the cross, sealed by *one baptism*, into *one* faith, for the glory of God, through Jesus Christ, his only Son our Lord.

Use your influence, Mr. Editor, for the accomplishment of the design of this letter, and oblige many, besides

A Young Merchant.

For the Churchman.

New York, Jan. 12, 1842.

Mr. Editor,—Not having more time to devote to the reading of religious periodicals than that given to your paper and the Southern Churchman,—to both of which I have been a subscriber for several years,—it may be supposed that when the prospectus of the Church Record was shown me, it cost some self-denial to decline placing my name on the subscription list, especially as the reputation of its editor gave the highest promise to the forthcoming journal. It is, however, useless to dwell on my regrets. A day or two since, a friend, who in like circumstances with myself had declined subscribing to the Record, called on me with a copy of that paper in his hand, and pointing out two articles of the most exceptionable character, said that we might now congratulate ourselves at having escaped the evil of receiving such a paper into our houses. The articles shown to me were,—one of them, a reply to a vindication of Vincent of Lerins,—the other, as it seemed, an attack upon your *Carrier's New Year's Address to his patrons!!* However, both Vincent and your carrier served only to cover a malignant personal thrust at you. I at first, with my friend, was thankful that our households had not been profaned by the introduction of a species of literature which has hitherto distinguished only the lowest portion of the secular press: but upon reflection, it occurs to me that the editor of the Record must have been absent, or otherwise engaged, when the articles in question found admission into his columns. He is a gentleman, and a Christian minister,—he, moreover, is reputed to be a scholar,—and I am very sure that his perusal of those two articles would have instantly sealed their condemnation. He never could have mistaken their unscrupulous assertions for arguments—their vulgar ribaldry for gentlemanly wit—or their pointless abuse, and imbecile fury, for pungent satire and virtuous indignation.

I wish to be understood, Mr. Editor,—I do not write this because I for one moment regard those articles as worthy either of your notice or mine—but simply because I would do my humble part in preventing wrong impressions. I would gladly aid in averting from the Record and its editor, the consequences of what surely must have been done without his knowledge. I look forward to his next number in anxious expectation of an explanation, or an apology. Y.

For the Churchman.

Dear Mr. Editor,—What with my piece, and the other corrections of the Canons, in your last paper, it is clear that the Church requires another and accurate edition of the whole. Will not your respectable publisher, or some other of the profession, venture upon this undertaking? Or, when the types are set for your columns, cannot these be divided into proper page-lengths, for a duodecimo, or rather an octavo, with ample margin, and a pamphlet edition be published? My proposition includes *all* the Canons of our Church, with the Constitution prefixed, and with the omitted Canon added, as the 10th of 1841. And I further propose, that the work be executed on a good-sized type, not smaller than the large one that adorns your excellent paper: the pitiful small type used in 1838 and 1841 may do well enough for candidates, but not for our older clergy and bishops. Such an edition, completely accurate, I cannot but think, would be sufficiently patronised by the Church to secure the reimbursement, at least, of the publisher; and, as my poor contribution to that result, I will take twelve copies—containing all the corrections mentioned in your last paper, except that in Can. 7, sect. 4. of 1841, which is neither clerical nor typographical—and executed as above mentioned. For the credit of the Church, I appeal to its clergy and members to have this measure well sustained. O.

Philadelphia, 1842.

THE CHURCHMAN.

SATURDAY, JANUARY 15, 1842.

Our readers are apprised that there are many and serious errors in the edition of the Constitution and Canons of the Church put forth by the Committee of the General Convention. Having ascertained, we deem it no more than an act of justice to state, that the Bishop of this diocese, who was put on the Committee by the House of Bishops, was absent from this city, on an episcopal visitation, when they were printed. The intended publication of them in our columns will be delayed until they are thoroughly examined, when we hope to give a correct edition of them. Extra copies will be printed in pamphlet form, for sale at the office of this paper.

THE SECULAR PRESS.

In commenting last week on an article in the New York Express, we made a passing allusion to the Journal of Commerce; the grounds of which we now proceed to explain.

A late number of that paper contained the following article:

"For the Journal of Commerce.

"Messrs. Editors,—No paper in our city has been more violent in its attacks upon the Roman Catholics, than the Journal of Commerce; particularly in regard to the course taken by the Catholics in relation to the Public School Fund. Great fault has been found by you with the Catholics, on the ground that they are unwilling that the Bible should be freely circulated among all classes of their denomination, and that they do not believe in the right of every one to examine the Bible for himself as to the truths therein taught. Now, Sir, the following is an extract from a lecture, (as reported for the Brooklyn Daily News) recently delivered by the Rev. Dr. Seabury of this city, 'On the Holy Catholic Church, its perpetuity and freedom from essential error,' &c. '*Whoever*,' says Dr. S. '*takes the Bible to find out for himself a faith as he understands it, and desires it, opens the fountain of crime, discord and error.*' A Boston paper copying this extract says, 'We had supposed this to be the theory of the *Catholic* Church, but we have never before seen it stated so badly and boldly. We hope for the honor of the Catholic Church, which numbers in its fold in this country,' &c. &c. The Boston editor, as well he might, takes it for granted that the Rev. Dr. S. is a Roman Catholic; whereas he is a preacher of the Episcopal Church, and editor of the 'Churchman,' the official organ of the Rev. Bishop Onderdonk, of this diocese. Now it is somewhat marvellous to me, that whilst the whole Protestant press of the vicinity, has from time to time poured out its indignation against the poor Catholics, not a solitary word of disapprobation has appeared in any of our papers in relation to this Lecture of Dr. S.: and yet what Catholic could utter more offensive language in relation to the Bible than this: 'that he who takes the Bible to find out for himself a faith as he understands it, and desires it, opens the fountain of crime, discord, and error.' F."

A subsequent number of the same journal contained a reply to the above under the signature of "A Friend to the Church," of which the following paragraph is the largest part, and all which it is needful to quote:

"In a sermon on *The Church and the good providence of God in preserving it from essential error of doctrine*, Dr. Seabury directed attention to the *fact* that the Church was *first instituted*, and that the scriptures in their completion *were afterwards* given to the Church, as the rule of faith and morals, and the grand means of preserving her members from doctrinal error. Dr. S. insisted on the importance of observing, and the danger of violating, the relations which God had established; and thence argued the duty of adhering to the Church and studying the scriptures in her communion. But—I now quote the precise words, which have been inaccurately reported: 'To take the Bible *without the Church*, and to pick out of it a faith for ourselves, is to begin at the wrong end, to reverse the order which God has established, and to open the fountains of pride, confusion and discord, where he [God] would have us drink the waters of humility, order, and peace.'"

This reply received the following rejoinder:

"For the Journal of Commerce.

"Messrs. Editors:—I must ask the use of a small space in your paper, to make a few remarks in reply to a 'Friend to the Church.' He charges me with making 'an unfriendly criticism on a *distorted passage* of an imperfect report of a sermon.' Now the report may have been imperfect, but the passage surely was not distorted. The following is the paragraph entire, (as copied from the 'Brooklyn Daily News,') from which the passage alluded to was taken; and I submit to you whether I did indeed distort it: 'The promise and the gift of the Holy Ghost do not belong to us individually apart from the Church, but to the Church. He, then, who takes the Bible to find out for himself a faith as he understands it and desires it, opens the fountain of crime, discord, and error. They never can succeed, for they proceed not in the way which God has appointed and which he has promised to bless. The Scripture is the rule of faith to the Church, and to individuals through the Church.' Now if the passage was distorted in the view of a 'Friend to the Church,' simply because the whole paragraph was not published, why does he immediately commit the same fault, by publishing the exact words of Dr. S., to which this passage refers, and not the whole paragraph itself?

But in sober truth, are the words of Dr. S. himself, one whit less offensive than those contained in the imperfect report, so called? 'To take'—says Dr. S.—'the Bible *without the Church*, and to pick out of it a faith for ourselves, is to begin *at the wrong end*, to *reverse* the order which God has established, and to open the fountains of pride, confusion, and discord, where he would have us drink the waters of humility, order, and peace.' To begin at the *right end*, then, as a matter of course, as there are but two ends to anything, is to go to the Church *first* for our faith, and to the Bible *afterwards*. In other words, 'to pick out a faith for ourselves,' to use Dr. S.'s own language, we must *first* go to *the* Church—what Church? Why, the Protestant Episcopal Church,—and there get indoctrinated into the peculiar tenets of *that* Church, and *then*, but not till then, we may be safely entrusted with the Bible. Am I unjust to Dr. S in this conclusion? Look at the circumstances under which this Lecture was delivered. Some few weeks since, a Circular signed by the Rev Evan M. Johnson, of St. John's Church, Brooklyn, was freely circulated through that city, containing the programme of a Course of Lectures to be delivered in St. John's Church, *exclusively* by Episcopal clergymen. This circular is headed as follows—'Sir—Peculiar circumstances have awakened to a considerable extent, in this community, a spirit of inquiry among intelligent and well-informed individuals, as to the *nature* of the *Christian* Church; her *claims*, as opposed to those of the *various sects;* and the *evils* which arise from *separation from her fold*.' (Mark, Messrs. Editors, these last words.) The subject of the first lecture was as follows:—'Duty of humility in search after divine truth, specially as it ought to be exhibited *in submission of private judgment to Catholic truth*.' The subject of the second lecture, and this is the lecture delivered by Dr. S., was *not*, as stated by a 'Friend to the Church,' (who charges me with distorting a passage,) 'on the Church and the good providence of God in preserving it from essential error of doctrine,' but on 'the Holy Catholic Church, its perpetuity, and visibility—the good providence of God in preserving it from essential error in doctrine.' Now then, as the circular announces the object of these Lectures to be, to show 'the claims of the *Christian* Church as opposed to those of the *various sects*, and the evils which arise from separation from her fold,' is the inference not a fair one, that by the 'Christian Church' here spoken of, is meant the Holy Catholic *Episcopal* Church, and therefore that the 'various sects' alluded to are not *Christian* Churches? Mark again the subject of the fourth Lecture, which was delivered by Dr. Henry: '*The unreasonableness of dissent*,' (i. e., 'from *her* fold,' the fold of the Episcopal Church,) 'especially as illustrated by the case of the Puritans and Methodists.' Bearing in mind, then, all the circumstances connected with this course of Lectures, listen to the following language of Dr. S.—'To take the Bible *without the Church*, and to pick out a faith for ourselves, is to *begin at the wrong end*,—to *reverse* the order which God has established,' &c. &c. If, now, language has any meaning in it, does not the author of the above language mean to say, that to begin at the *right end* to find the *true faith*, and before we can safely be entrusted with a free use of the Bible, we must first go to the Church, i. e., the Protestant Episcopal Church, and be thoroughly indoctrinated in the peculiar tenets of said Church? I submit to you, Messrs. Editors, whether the ground here taken by Dr. S. be Protestant or Popish ground. I merely add, that I have conversed with several Episcopalians who heard the Lecture of Dr. S., and they one and all denounce it in the most unmeasured terms. F."

The editor feels very sensibly the awkwardness, perhaps he should say impropriety, of offering to his readers so much matter in which he is personally prominent. His apology is, that the subject is one of deep and present interest, and essentially connected with the prosperity of the Church, and an intelligent profession of her principles; and that the connexion of his own name with it in the present instance, is an accident to which he himself attaches not the least shadow of importance. With this preliminary remark, he adopts the following article, which appeared in the Journal of Commerce of the 12th instant as a re-rejoinder to the above, and submits it to his readers in the place of the usual editorial matter.

N. B. The part in brackets was not contained in the copy sent to the Journal of Commerce.

From the Journal of Commerce.

RIGHT USE OF THE SCRIPTURES.

Messrs. Editors:

Your correspondent "F." insists on imputing to Dr. Seabury a meaning which his words do not bear. This is unfair. Dr. Seabury is not responsible for Mr. Johnson's circular, the titles of the sermons announced in it, or for the circumstances under which they were preached; much less for "F's" inferences from these matters.

The principle advanced by Dr. S. is simply this: that our Lord has not only given men the Holy Scriptures as the *rule* of faith, but that he has also given them a *guide* for the correct interpretation of the Scriptures in matters of faith.

This principle is one which is universally received and acted upon. The pious father does not wait for his children to grow up and read the Bible in order that they may derive their faith from it for themselves, but he instils into their minds those first principles which he honestly believes to be the faith of Christ. The excellent clergy of the Presbyterian, Methodist, Baptist, and Independent denominations, are not content to multiply and disseminate copies of the Bible, but in addition to this laudable work, they continually impress on their congregations what they believe to be the essential principles of the faith which the Scriptures reveal, and warn them against the perversions of heresy. They say (and justly) that the Bible is the *rule* of faith, while at the same time they feel the necessity of a *guide* to its interpretation; and are, I believe, men of too much good sense to denounce this principle as "Popish."

Your correspondent endeavors to fasten on Dr. Seabury the sentiment, that "before we (men) can safely be entrusted with a free use of the Bible, we (they) must first go to the Church, i. e., the Protestant Episcopal Church, and be thoroughly indoctrinated in the peculiar tenets of said Church." I can assure him that neither Dr. S. nor (I venture to add) any other clergyman of the P. E. Church holds this sentiment. He might with as much truth impute it to the pious parents and clergy of other denominations, (all of whom acknowledge the advantage of a guide to the correct interpretation of the Scriptures,) as to Dr. S. or the P. E. Church.

There was a time when the Church of Christ throughout the world was one, and professed its faith in the same creeds or symbols. Now what Dr. S. says is, that the Church, before its unity was broken, is the best guide which professing Christians of the present day can have to the sound interpretation of the Scriptures; and that to reject this guidance and to rely exclusively on our own individual judgment for ascertaining the true sense of the Scriptures, is to reject a blessed gift of God, and to keep open "the fountains of pride, confusion, and discord."

It is true that Dr. S. believes his own Church to possess the creeds and all the essentials of unity which were possessed by the Church of Christ before it was divided into separate communions. But does he therefore make his own Church, *the* Catholic Church, and arrogate infallibility to her "peculiar tenets?" No more than the pious parents and the worthy clergy of your own Church, Messrs. Editors, in indoctrinating their children and their people with what they believe to be the principles of Christ, make themselves equal to Christ.

The necessity of guidance is founded in nature; and it is not strange that our Lord should have made provision for the want, nor that they who reject his provision should fall into the evils from which it was meant to save them. It is a mistake to suppose that the acceptance of such guidance is a mark of servitude, or the rejection of it a proof of liberty. On several fundamental points, as for instance, the divinity of our Lord, the fall and corruption of man, the necessity of his renovation by the Holy Spirit, the resurrection of the body, &c., the clergy of your own denomination interpret the Scriptures in harmony with the Catholic Church; and they say that those who so interpret the Scriptures as to deny these fundamental verities, fall into *heresies*, i. e., those private or individual *choices* or opinions, as to the meaning of the Holy Scriptures, which are opposed to the consentient judgment of the Catholic or Universal Church. But are the clergy of your Church for this reason to be denounced as Papists, arrogant, and opposed to the free use of the Scriptures? To me it seems, that if the consentient judgment of the Catholic Church be true, the fact of your clergy harmonizing with it as far as they do, is, in so far, a proof of their exemption from Romanism and all other *isms*, as well as of their modesty and rational freedom. For then only is reason truly free, when it moves in harmony with truth.

Your correspondent supposes, that in order to guide men to the right use of the Scriptures, Dr. S. would have them "enter the Protestant Episcopal Church, and be indoctrinated in the peculiar tenets of said Church." I am not surprised that he should take this view, for it is quite natural that he should judge of the P. E. Church by the practice of other denominations of professing Christians. I beg leave, however, to call his attention, and that of your intelligent readers, to the fact, that in the P. E. Church such a course is impossible; for in this Church no "peculiar tenets," either of herself, or of any, or of all her ministers, are or can be required in order to admission.

This feature is, I believe, in this country, peculiar to the P. E. Church; and as it is one not generally understood by such as sympathize with your correspondent "F.," I beg to say a word in explanation of my meaning.

So late as A. D. 1753, the President and Fellows of Yale College resolved, "That the Assembly's Catechism and the Confession of Faith, received and established in the churches of this colony, (which is an abridgment of the Westminster Confession,) contain a true and just summary of the most important doctrines of the Christian religion, and that the true sense of the sacred Scriptures is justly collected and summed up in those compositions; and all expositions of Scripture pretending to deduce any doctrines or positions contrary to the doctrines laid down in these compositions, we are of opinion are wrong and erroneous; *and that every president, fellow, professor of divinity or tutor in the College, shall, before he enter upon the execution of his office, publicly consent to the said Catechism and Confession of Faith, as containing a just summary of the Christian religion, and renounce all doctrines and principles contrary thereto, and shall pass through such examination as the corporation shall think proper, in order to their being fully satisfied that he should do it truly and without any evasion or equivocation.*"

Now it appears from hence, that the President and Fellows of this venerable Institution, laid down certain principles in order to guide their pupils to the true sense of the Holy Scriptures. It appears also that the foundation of their adherence to those principles is *their own opinion* of their truth. "We are of opinion," &c. In other words, they prescribe their "peculiar tenets" for the guidance of their pupils to the true sense of Holy Writ.

Such I believe has been the course of the New England Churches generally. The Saybrook Platform and innumerable confessions of less note are summaries of such principles of faith as, *in the opinion* of those who have compiled or adopted them, are contained in Holy Scriptures. In other words, they express the "peculiar tenets" of those Churches which adopt them for the guidance of their members.

In like manner the Westminster Confession expresses the "peculiar tenets" of the Presbyterian Church, or those principles which she believes to be revealed in Scripture. The same may be said of the Dutch Reformed Church, the Methodist, the Baptist, &c., &c.

The same is notoriously the case with the Church of Rome. The decisions of the Council of Trent are digested into a creed, called the Creed of Pius IV., which that Church proposes for the guidance of her members to the true sense of the Holy Scriptures. And what is the foundation for this creed? Nothing but the *opinion* or *assertion* of the Church of Rome that its principles are contained in the Holy Scriptures.

Thus Romanists, Congregationalists, Presbyterians, Baptists, Methodists, &c., &c., all agree in prescribing respectively their "peculiar tenets" as a guide to the true sense of the Scriptures. Not so, however, with Episcopalians.

For what is the confession of faith on which men are admitted to membership in the P. E. Church? It is the Apostles' Creed as explained by the Nicene Ceed. Both these creeds are contained in the Prayer Book,—and are required in order to baptism, and in order to the communion; and one or the other of them is used on every occasion of public worship. Nor is any other profession of faith required in this Church; for the XXXIX Articles are not properly a confession of faith, and are never imposed in order to baptism or communion.

But these creeds were not compiled by the P. E. Church, and therefore do not express her "peculiar tenets." They have been professed in the Church of Christ from time immemorial, and were in effect the only creeds known to the Christian world (for what is called the Athanasian Creed is not properly a creed,) until after the close of the Council of Trent. Compared to these venerable summaries, the Creed of Pius IV., the Saybrook Platform, the Westminster Confession, &c., &c., are but of yesterday; and while these latter express the "peculiar tenets" of their respective compilers and followers, the former express those principles in which the whole Catholic Church is united.

In common then with all denominations of professing Christians, the Protestant Episcopal Church proposes certain principles to guide her members to the true sense of the Holy Scriptures; but unlike all other denominations in this country, she does not propose to this end any "peculiar tenets" of her own, but those principles and those only in which the whole Catholic Church is united; those principles and those only which are unquestionably the faith of Christ, and without the profession of which no man can be a Christian in the judgment of the Universal Church, whatever he may be in his own estimation.

From this statement your readers will perceive that it is utterly impossible that Dr. S. could have meant to say (as F. supposes) that "before we can be safely entrusted with a free use of the Bible, we must first go to the Church, i. e., the Protestant Episcopal Church, and be thoroughly indoctrinated in the peculiar tenets of said Church." A more correct statement of his meaning would be, that in order to our safe interpretation of the Scriptures in matters of faith, the Church Catholic must first come to us, (and not we to her,) and imbue our minds with those principles of faith which, from the Apostles' times, have been professed always, everywhere, and by all, and which are briefly summed up in the Apostles' and Nicene Creeds. It is indeed true in fact that the P. E. Church is in unity with the Catholic Church, admitting men to communion on the profession of those creeds which have been received from the beginning, and which were the bond of unity in the faith before the Popish Creed of Pius IV., the Saybrook Platform, the Westminster Confession, and other modern innovations had divided the Church of Christ; and that therefore she is enabled to approach men with precisely the same authority (whatever it may be) in matters of faith as the whole Catholic Church. That other denominations of professing Christians cannot, or in fact do not, do the same thing, and that only one pretends to do it, (and that the one which of all others is least able to make good such pretension,) is no fault of Dr. Seabury's, however it may be to him and to all his brethren matter of deep regret.

[To speak of the "peculiar tenets" of the Catholic Church, is a solecism, if not a contradiction in terms. You might as well speak of the private dictates of the Universal Reason. If there be such a thing as truth in nature, it is found in the dictates of the Universal Reason; if there be such a thing as truth in Christianity, or in the interpretation of the Christian Scriptures, it is found in the declarations of the Universal Church. At least if universal consent be not a proof of truth, I for one must confess myself adrift, and to have sought for truth in vain. The Church then which, in matters of faith, is in unity with the Catholic Church, is, if any, a safe guide; and since the practice of all denominations betrays their need of a guide, I cannot see that Dr. S. is much to be blamed for recommending (and this seems the head and front of his offence) the Catholic Church, with her venerable creeds, in preference to the Romish, Presbyterian, Congregationalist, Methodist, and Baptist societies, with their novel, conflicting, and too curious creeds and confessions.

If it be said that the Apostles' and Nicene Creeds are an insufficient guide because they leave us in doubt as to the sense of the Holy Scriptures on many points of deep interest, I answer:

1. That these creeds effectually guard us from the perversions of heresy as to the foundation of faith; clearly defining the sense of the Scriptures as to the nature of the One God of Christians, Father, Son, and Holy Ghost, and the respective offices of the Three Persons in the godhead in the redemption and sanctification of man.

2. That the Holy Scriptures offer a vast variety of precepts and promises which they who are guarded in fundamentals, and who carefully seek to follow the motions of the Holy Spirit, may safely apply to "the perfecting of holiness in the fear of God."

3. That although there still remain many points on which, owing to the perversions of human ingenuity, and our departure from the traditions of the fathers, it is difficult to ascertain the sense of the Holy Scriptures, yet the evil is one for which at the present moment there is no remedy. The Church of Rome indeed pretends to a living infallible judge of controversies; and could she but make good her pretension, who would not gladly avail himself of the boon? But the boast is vain, and serves merely to delude weak minds; for an infallible mark of Christian verity, as she herself confesses, is Catholic consent; and to this the Church of Rome can with no color of reason pretend. The majority of Protestant denominations, though disclaiming the theory, have practically followed the example of Rome; determining the sense of the Scriptures by their own "peculiar tenets," and making these tenets a condition of communion. The Protestant Episcopal Church, on the other hand, has left the matter precisely where the Catholic Church has left it; confessing the evil, but content to endure it as the trial of patience, until God, in his gracious goodness, shall have wrought deliverance for his people. She offers no specific of her own.]

To call men by hard names, my dear Messrs. Editors, which they do not deserve, and to denounce them for errors which they do not hold, can do no good and may do much harm. The principle of Dr. S. is before you; *viz:* the advantage, or if you please, the necessity of the Church Catholic as a guide to the right interpretation of the Scriptures, and the danger of rejecting her guidance. Your correspondent is at liberty to denounce this principle and to denounce Dr. S. also for all the consequences which logically flow from it. But he cannot in fairness do more: and I would beseech him, and the "several Episcopalians," and all others who think with him, to remember, that after all their denunciations, it is yet an undeniable *matter of fact*, that the Church was instituted *first*, and the Scriptures given *afterwards;* that the world does not first come to the Church, but that the Church first comes to it; and that the Church, from the age next succeeding the apostles to the present time, has first imparted to men the principles of the Christian faith, and afterwards referred them to the Scriptures as the warrant of their truth. This is the order of nature, the order of Providence, the order of Christ's appointment; while the history of the Church attests the further *fact*, that individuals who have reversed this order, who have taken the Scriptures without the Church, and sought to interpret them without reference to her guidance, and solely by their private reason, have, in numberless instances

fallen into those *peculiar opinions* which, to distinguish them from *Catholic verities*, are commonly denominated *heresies*. In entire consistency therefore with truth of fact has Dr. S. said, that "To take the Scriptures *without the Church*, and to pick out of them a faith for ourselves, is to begin at the wrong end, to reverse the order which God has established, and to open the fountain of pride, confusion, and discord, where he would have us drink the waters of humility, order and peace."

With regret for having so long trespassed on your attention, and with the best wishes of the season to "F.," to all your readers and yourselves, Messrs. Editors, I am, &c.,

A FRIEND TO THE CHURCH.

The friends of the Rev. Mr. Peers, the Secretary and Editor of the General Sunday School Union, will be glad to learn that recent advices from him speak of his health as decidedly improved by his voyage to Mobile. He purposes spending some time at Pensacola.

THE RULE OF VINCENT.—Our mercurial friend, "P. E. C.," has mistaken our meaning. We meant no stress on the words which have given offence; but referring to the rule of Vincent, and assuming, as a matter of course, that the opponent of a rule (upheld by authority only inferior to that which upholds the canon of Scripture) was in "error," and would, in the attempt to shake it, be "crushed" by almost any one who might think it worth while—as we did not—to notice him, we only meant to direct attention to the circumstance of its being "*so* quietly and tenderly done." On the mere question of Vincent's Semi-Pelagianism, we should have spoken with respect of the opinion of "P. E. C.," with whom we should be quite as unwilling to cope in learning, as with our worthy friend Dr. Beasly in metaphysics. Truly sorry are we that our too thoughtless remark should have cut so deeply.

The Rev. Dr. Beasley has published "An Examination of Tract No. 90," in a pamphlet of fifty-eight pages, the last twenty of which are mainly devoted to strictures on Bishop Onderdonk's Address to the last Annual Convention of this diocese. Dr. Beasley writes earnestly, and he may be sure that the motives which have prompted his warning will be respected by those who do not sympathize in his fears.

We are always gratified by the contributions of our fair correspondent "S. W. C," and are only led to express our gratification at present by the more than common indications of genius (for genius, we think, there is, though not highly cultivated) in the effusion on our first page. There may be a typographical error in the last line but one of the stanza by the "Third Voice," [*Vine* or *Pine?*] for the proof reader was perplexed by the copy; and the editor, who is, if possible, more deficient in poetry than in learning, is not always able, even when such doubts are referred to him, to direct aright.

THE NEW YORK REVIEW for January, 1842, contains the usual amount of valuable matter. The article on Bradford's American Antiquities, seems to us one of uncommon interest and ability. We have been much pleased also with the review of Palmer's Treatise on the Church, though we should have been more pleased had the reviewer aimed chiefly at an analysis of a work so sound and so very able. In addition to the more extended reviews, are eighteen critical notices, and a complete list of Quarterly Publications.

THE AMERICAN BIBLICAL REPOSITORY* contains, among other able articles, one on the Aborigines of America, and two others on certain points of NewEngland History, which will be interesting to those who are curious—as who is not?—on the subjects which they discuss. We are pleased with the temper and ability of the theological articles, though dissenting from many of their views.

THE AMERICAN ECLECTIC,* with the best disposition (we doubt not) to be true to its title, finds the task far from easy. They have given (and we thank them for doing so) the entire article from the British Critic, on "The Catholic Tone of several recent poetical works in England and America;" yet not without a preface of some four pages in which they inform their readers that poetry "is the medium through which they [the Oxford writers] confidently expect to ensnare and lead away captive the public mind." Several similar statements of the editors, pp. 164, &c., savor little of the Eclectic, and give to its varied and spirited selections a tendency which we cannot approve.

---

* Both these journals are issued quarterly, and the present notice is occasioned by the reception of the January numbers, with which the editors have politely favored us

---

We have read with much pleasure an excellent discourse of the Rev. H. V. D. Johns, of Cincinnati, which was preached after the return of the author from the General Convention, and contains a review of the proceedings of that body. "You are aware," says Mr. Johns, "that certain notes of alarm had been sounded, in consequence of the appearance of a class of writings called Oxford Tracts! and by some it was apprehended that they might be noticed in Convention. I am happy to inform you that the influence of these writings was deemed too small to require any such notice. If danger hangs over us from any quarter, you may rely upon it, it is not from the source alluded to." This (especially the last clause) is much from Mr. Johns, and will tend, we hope, to allay the fears which those who look at matters less coolly have been forward to excite. The danger *is*, indeed, in another quarter.

At Bishop Otey's request, Mr. Charles Tomes, No. 6 Maiden Lane, has consented to act as his authorized agent to receive any amounts which may be contributed for the relief of the Columbia Female Institute.

In giving the above notice an insertion, we take the opportunity of adding our testimony to the excellence of this Institution, and of saying that it has great claims upon the liberality of Churchmen. It has not received that aid in New York which it deserves. It being the only Protestant Institution south of the Kentucky line for education upon Christian principles, it is of vast consequence, and of lasting benefit to the Church, that it be preserved to her. We hope that Churchmen in New York will remember this fact, and liberally aid the Institute in paying off her debt, which we believe is but about $4,000.

In the suit for seduction, in which the Rev. Washington Van Zandt was defendant, a verdict was rendered for the plaintiff of $3000 damages. The matter is still pending before an ecclesiastical tribunal, who, we doubt not, will discharge their duty without fear or favor.

The following is an extract from a letter from Bishop Chase, to a friend in this city, dated

"DECEMBER 16th, 1841.

"My voyage across the mountains, and down the Ohio river and up the Wabash, and thence across the country many hundred miles, in the stage coach, was all but killing to me; yet I preached almost as many times as days intervened, till I arrived here on Monday last, the 13th of this month. Blessed be GOD, I found all well, and glad to see my gray locks amongst them once more. It is vacation time; all the boys gone home: there seems to be but one opinion concerning the excellency of the teachers, and the moral certainty of an increased number of scholars at the commencement of the winter term.

Two buildings have been erected and nearly finished in my absence: they are both of brick, and far exceed, in beauty and good workmanship, my fondest expectations. The larger house will be devoted to the dining of the students, to culinary purposes, to the storage of goods, and to the boarding of the work-hands. The brick and the lumber of which it is built, are of the best quality, and put together in the neatest manner. A barn of about forty by thirty feet, will be raised the first fair day: it is on a side hill, and has a basement story of stone, well put together.

We have received from Messrs. John S. Taylor & Co., 145 Nassau st, two very neat little volumes; "Heroines of Sacred History, by Mrs. Steele," and "Moral Tales, by Robert Merry, with engravings." All we can say is, that they are published in Messrs. Taylor & Co.'s usual good style, but we have not yet found time to read them.

The Rev. Edward Livermore, having removed into this diocese from that of New Hampshire, with a letter of dismission, and been here received, has changed accordingly his canonical residence, and has been appointed missionary at Little Falls, Herkimer co.

The Rev. FREDERICK OGILBY has resigned the rectorship of St. James' Church, Piscatawa, and Trinity Church, Woodbridge, and has become the assistant minister to Bishop Doane, in St. Mary's Church, Burlington. Letters and papers intended for Mr. Ogilby will be sent to the latter place.

The Rev. William H. Norris, deacon, having removed from this diocese to that of Pennsylvania, with a letter of dismission, and been there received, has changed accordingly his canonical residence.

SYRIA.—This mission, Dr. Anderson stated, is threatened with expulsion from the country, by the influence of a spirit which threatens all evangelical Churches. From one of its most conspicuous manifestations, it is called Puseyism; but it is found in all Protestant sects. Its object is, to extend *the power of* "THE CHURCH." It treats the establishment and extension of Church power as the end to be attained; and is therefore directly at war with the true missionary spirit, which makes the publication of Gospel truth for the salvation of men the great object of its labors, and regards Churches as mere agencies for effecting it. This spirit, at the present moment, portends more evil to the cause of truth and piety throughout the world, than it is in the power of the whole popedom to inflict. Prudential considerations have hitherto prevented the full disclosure of what the Prudential Committee know on this subject, and must still prevent it in some degree. It is time, however, to announce, that our missions are threatened by an extended interference from a great ecclesiastical power, which denies our right to preach the gospel anywhere. This interference is connected with the late appointment of an English bishop at Jerusalem, who, the newspapers announce, has sailed for Joppa in the steam ship "Devastation."

The above is from the New York Observer of last week. Well has Bishop Onderdonk said in his last annual Address to the New York Convention, that there is that "in the present aspect of things in the spiritual world, which calls us, with especial emphasis, to diligence and assiduity; * * * a spirit of inquiry, which has been roused, set in extensive action, and brought seriously home to the consciences of some of the wisest and holiest men of the Church in our day; which will not admit of being disregarded or lightly met, and which cannot be averted;" which "must go on;" which, "for good or ill, will exert a most controlling influence;" and which "seems to have been started by what forced itself upon good and reflecting men as evidently a failure of tremendous import in the Protestant enterprise."

From every quarter of the globe men are awakening to a sense of their need of THE CHURCH, as the divinely appointed guide to salvation. If protestants will persist in branding this awakening sentiment as "Popish," and so lead men to think that the Church of Rome alone can supply the want which they feel, let *them* be responsible for promoting the triumph of what Bishop Onderdonk has strongly termed the "Papal Apostacy." We wash our hands of the guilt.

TO CORRESPONDENTS.

The writer who authorizes us to address "G. E. X." through the post office, is informed that his true course, in our judgment, is to present his charges to the proper authorities of the institution of which the accused is a member. To assail a man's character by anonymous insinuations through a public print, is a course which we can by no means sanction.

We have paid due attention to the communication of "Diaconus Catholicus." The subject, as it seems to us, is one that should be regulated by ecclesiastical authority, and not by public opinion; we therefore recommend our correspondent, in the first place, to make his grievance known to the bishop of the diocese.

INTELLIGENCE.

The numerous friends of Bishop De Lancey, in this city, have been much gratified by his present visit among us. Eloquent discourses were delivered by him last Sunday in St. Peter's and St. Stephen's Churches, and he is expected to preach next Sunday, in the morning at Christ Church, in the afternoon at St. James' Church, and at Trinity in the evening.—*Banner of the Cross.*

The Rev. George O. Drake has been elected Rector of St. James' Church, Schuylkill Haven, in this diocese, and has entered on his pastoral labors.—*Ib.*

Ordination.—On Wednesday, December 29, at Grace Church, Boston, the Rt. Rev. Bishop Griswold admitted Mr. James Henry Eames to the holy order of Deacons. The candidate was presented by the Rev. T. M. Clark.—*Christian Witness.*

Christ Church, Cambridge.—This parish was visited by Bishop Griswold on Sunday last.—The bishop preached twice, administered the holy communion, and confirmed six persons.—*Ib.*

EPISCOPAL ACTS BY THE BISHOP OF MARYLAND.

Ordination.—On the fourth Sunday in Advent, being one of the appointed seasons of Ordination in St. James' Church, Hagerstown, the Rev. Theodore B. Lyman, Deacon, was admitted to the holy order of Priests. Morning prayer was read by the Rev. J. Peterkin, of Frederick, assisted by the Rev. James C. Wheat, of Hagerstown, who read the lessons. The exhortation to the candidate was delivered by the bishop. The candidate was presented by the Rev. J. Owen, of Frostburgh, who, with the Rev. Mr. Peterkin, assisted in the imposition of hands. The bishop was aided by the Rev. Mr. Peterkin in the administration of the holy communion.

Institution.—On St. Thomas' Day, in St. John's Church, Hagerstown, the bishop instituted the Rev. Theodore B. Lyman into the Rectorship of the parish. Morning Prayer was read by Rev. J. Owen, assisted in the Lessons by the Rev. Russell Trevett, the assistant minister of the parish. The sermon was preached by the bishop. This institution completes the ecclesiastical arrangements of a parish as perfect, perhaps, in its organization, as any in the country. The presbyter its rector, is assisted in its parochial cure and duty by a deacon who aids in the Sunday and Holy day services at the parish church, and statedly officiates at several out stations within the parochial limits. Another deacon renders occasional assistance in ministerial duties, and has charge of a female school composed principally of the children of the parish. A boys' school established for the parish is taught by a candidate for orders. These services are all maintained by the parish itself, which also contributes liberally its proportion to all the general and diocesan purposes.—*Ib.*

The Rev. Wm. Herbert Norris has received and accepted a call to the Rectorship of St. John's Church, Carlisle, Pa.—*Ib.*

The Rev. Mr. Marshall, who lately retired from the ministry of the Talbooth Church, Edinburgh, will present himself at the approaching ordination of the bishop of Durham, as a candidate for the order of deacon. The Rev. gentleman has received his title from the Rev. Dr. Gilly, as one of the curates of Norham.—*New York Observer.*

We have received from Bishop McIlvaine, whose health, we regret to say, has been very indifferent since his return from General Convention, the following memoranda of clerical changes.

The Rev. Lyman Freeman has removed, by letter dimissory, from the Diocese of Pennsylvania, and become Rector of St. Paul's, Akron.

The Rev. S. G. Davis has removed, by letter dimissory, from the Diocese of Virginia, and taken charge of Christ's Church, Franklin.

The Rev. Joseph Large has taken charge of St. Paul's, Maumee City, as missionary under the General Society.

The Rev. E. Loundsbury has been obliged by ill health to resign the parish of Toledo.—*Western Ep. Obs.*

DIED,

At Hampstead, L. I., on Thursday, the 6th inst., in the fourth year of his age, James William, son of the Rev. Wm. M. Carmichael, D. D., rector of St. George's Church, Hempstead.

Near George Town × Roads, Kent co., Md., after a few days illness, of gout in the stomach, George William Wilson, Esq., aged about 55. The deceased was distinguished for his domestic and social virtues, his integrity and devotion to religion; and of the principles which he exemplified in life he reaped the fruits in death. He left the world in charity with his fellow man, and in the peaceful assurance of a blessed immortality through the merits of the Redeemer.

Sudden Death of Rev. Timothy Hilliard!—Rev. Timothy Hilliard, for several years rector of the Episcopal Church in this city, [Portland,] (and more recently of Gorham,) died very suddenly at Claremont, N. H., on Sabbath day before the last, at the residence of his son-in-law, Rev. H. S. Smith. It may in truth be said, "He died with his harness on his back." On the morning of the day, he preached for Rev. Mr. S., and repaired to church in the afternoon, for the purpose of delivering another discourse from the text, "This year thou shalt die." Becoming unwell, however, he returned home, went to his chamber, and in a few moments expired. On his way to church, he said to his son, in allusion to the text which he had selected for his sermon—"I am ready." Mr. H. was the son of a former clergyman of that name in Cambridge, Mass., and graduated at Harvard, in 1793.—*Argus.*

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of Brooklyn. First Sunday after Epiphany, January 9, confirmed 60 in Calvary Church.

BISHOP ONDERDONK'S APPOINTMENTS

FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Second Sunday after Epiphany, January 16, St. Stephen's Church, *New York.*

Sexagesima Sunday, January 30, Grace Church.

First Sunday in Lent, February 13, Christ Church, *Brooklyn.*

Second Sunday in Lent, February 20, Christ Church, *New York.*

Third Sunday in Lent, February 27, St. George's Church.

Fourth Sunday in Lent, March 6, French Church du St. Esprit.

Fifth Sunday in Lent, March 13, Zion Church.

Sunday next before Easter, March 20, St. John's Church, *Brooklyn.*

First Sunday after Easter, April 3, St. Philip's Church, *New York.*

Third Sunday after Easter, April 17, St. Luke's Church.

Fourth Sunday after Easter, Apr l 24, St. Mary's Church, *Brooklyn.*

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Atwill, Rev. William.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bartlett, Rev. Hobart, M., 168 Duane street.
Bayley. Rev Jas. Roosevelt, Harlem.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev. J. Dixon, 691 Broadway.
Cooke, Rev James W., 46 Cliff.
Eastburn, D D, Rev Manton, 10th street, near Fifth Avenue, rear of the church.
Embury, Rev Edmond, 325 Greenwich street.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 50 East Broadway.
Frazer, Rev. Donald, 24th street, near 8th Avenue.
Hackley, Rev. C. W., 328 Ninth-street.
Haight, Rev Benjamin I., 3 Rutgers Place.
Hawks, D D, Rev Francis L, Flushing, L. I.
Higbee, Rev Edward Y., 159 Chambers.
Hoddart, Rev. R. Townsend, 170 Bleecker.
Jones, Rev Charles, Twenty-first street, between 2d and 3d Avenues.
Jones, Rev Lot, 192 Allen.
Leavenworth, Rev. T. M.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Milnor, D D, Rev James, 82 Beekman.
Moore, Rev. W. H., Eleventh st. near Sixth Aven
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isacc 453 Houston.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O., 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, 26 Vandam.
Price, Rev Joseph Henry, 24 Bayard.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev R. C., 47 Amos-street.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D, D., Rev Thomas H, 1 Rector.
Traver, Rev. Albert D. 209 East Broadway.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev. John A., 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D., Rev. Caleb S., cor. Willoughby and Jay.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev. D. V. M., Clinton Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., 219 Washington street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Page, Rev. William P., Warren street, near Court st.
Patterson, Rev. Stephen, 281 Adam street.
Stone, D. D., Rev John S., Court st., op. Warren

Williamsburgh.

Caleb Clapp. No. 4 Cottage Place.
Samuel M. Haskins, No. 4 Cottage Place.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street.

CALENDAR.

JANUARY.

16. Second Sunday after the Epiphany.
23. Septuagesima Sunday.
25. The Conversion of St. Paul.
30. Sexagesima Sunday.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
6. Quinquagesima Sunday.
9. The First Day of Lent, commonly called ASH WEDNESDAY.
13. First Sunday in Lent.
16. } Ember days.
18. }
19. }
20. Second Sunday in Lent.
24. St Matthias the Apostle.
27. Third Sunday in Lent.

NOTICES.

DOMESTIC MISSIONS.

ALL SAINTS' CHURCH will be opened for divine service on Sunday evening next, at 7 o'clock; on which occasion several addresses will be delivered in reference to the DOMESTIC MISSIONS of the Church, and a collection made in their behalf.

The collections throughout the day will be appropriated to the same object.

January 11, 1842.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The quarterly Sermon will be preached to-morrow (Sunday) evening, Jan. 16, in the Mission Church of the Holy Evangelists, (Vandewater st.,) by the Rev. Dr. Hawks, and a collection made in aid of the funds of the church. Service to commence at 7 o'clock.

The friends of the City Mission Society, and Episcopalians generally, are respectfully invited to attend.

Should the weather prove stormy, the Sermon will be postponed until the next fair Sunday evening.

January 15, 1842.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A stated meeting of the Board of Managers of this Society, will be held on Monday evening, 17th inst., at half past 7 o'clock, in the basement of St. Bartholomew's Church.

A full attendance is requested.

GEO. H. BELL, Rec. Sec'y.

ACKNOWLEDGMENTS.

MISSIONARY AT LARGE.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the Mission Schools:

By the hands of Mrs M Stephens. from a friend, a bundle of clothing; by the hands of Mr W G Williston, from the scholars of St Mark's Sunday school, $7; and for the poor, by the hands of Mr Buler, from W G P, $1; by the same hands, from S, $1; by the hands of Swords, Stanford & Co, from a lady of the Church of the Ascension, New York, $20; by the same hands, from A B C, $50.

Further donations will be thankfully received, and may be left at 28 Ann street; Mr. Sparks, office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co, 152 Broadway; or at the residence of the subscriber,

BENJ. EVANS,
Missionary at Large, 360 Broome-St.

New York, January 13, 1842.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of the following sums for the poor:

From S T S, a New Year's gift, through Swords, Stanford & Co, $10. A box and bundle of clothing, from Lewis Phillips, Esq. A friend to the poor, through Swords, Stanford & Co, $2. From a lady of the Church of the Ascension, $30. From A B C, $50. A New Year's gift, from S, by T C Butler, Esq, $1.

Further donations (which are much needed) will be thankfully received, if left with Swords, Stanford & Co., 152 Broadway; at the Depository, 28 Ann street; or at the residence of the Missionary, JESSE POUND,

January 13, 1842. 26 Vandam street

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By Swords, Stanford & Co, a New Year's gift, from S T S, $10. From A B C, $50. By Thomas C Butler, Esq, from S, $1. LOT JONES, 192 Allen-st.

Donations are respectfully solicited. They may be left with Swords, Stanford & Co, 152 Broadway; at the Union Depository, 28 Ann street; or at the office of the Churchman, 111 Nassau street; or at the residence of the Missionary, 192 Allen street. Jan. 13, 1842.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From W G P, a donation, $1. J W Mitchell, annual, $2. S G Raymond, do, $2. A New Year's gift, by S, $1. Charles Anthon, annual, $3. A lady, communicant of Trinity chapel, Rockaway, by Rev. Dr Carmichael, $3 05. Henry E Davies, annual, $2. Total amount, $14 05.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 28 Ann-street.

A few elegant folio Bibles for the desk and families, for sale at the Depository.

A book is open at the Depository, 28 Ann street, for contributions to aid in printing the Prayer Book in the German language.

New York, January 13, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From J W Mitchell, annual, $1. S G Raymond, do, $1. A New Year's gift, by S, $1. A lady, communicant of Trinity chapel, Rockaway, by the Rev Dr Carmichael, $3 05. Added to the contribution of All Saints' ch, to constitute Mr C St John Seymour, a life member, $10. Total amount, $16 05.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 28 Ann street.

New York, January 13, 1842.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From W P G, donation, for Missionary fund, $1. S, a New Year's Gift, per Mr T C B, $1. St Paul's chapel, New York, Rev E Y Higbee, special collection, $98 39. Zion ch, Sandy Hill, Rev J A Spooner, special collection, $2. St George's ch, Hempstead, L I, Rev Dr Carmichael, rector, collection for Education and Missionary fund, $7 85. Total amount, $110 24.

C. N. S. ROWLAND, Treasurer,
55 Water-st.

Jan. 13, 1842.

THE FUND FOR AGED INFIRM CLERGYMEN.

"The Treasurer of the Convention" acknowledges the receipt of the following contributions for the above fund, since last acknowledgment, viz:

Erom "W P G," donation, $1. St John's ch, Troy, Rev R Cox, rector, $10. St Luke's chapel, West Troy, Rev W H Bissell, $5 58. "S," a New Year's Gift, per Mr T C B, $1. Zion ch, Sandy Hill, Rev J A Spooner, $4 25. St John's ch, Monticello, Rev Edward K Fowler, $5. Total amount, $26 83.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.

January 13, 1842.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 5th inst., has received the following contributions, viz.

Christmas offerings of Trinity ch, Moorestown, N J, $15; Christmas offering of St Paul's ch, Burlington, Vt, per Rt Rev Dr Hopkins, $42; from Trinity ch, Newport, R I, per Rev F Vinton, rector, $100; from a lady of St Paul's ch, Brookfield, Con, per Rev Mr Bull, $50; a New Year's gift, by S, $1; St George's ch, Fredericksburg, Va, weekly offerings, per Rev Dr M'Guire, rector, $16 96; thanksgiving offering for Jubilee College, by the same, $10; Ladies of Middlesex, Va, per Rev J P M'Guire, $5 13; from Mrs J Rogers, a member of the Ascension ch, New York, $100; from Mrs Muhlenburg, a member of the same church, $50; a New Year's gift, from S, for Rev J H Hobart, for Wisconsin mission, $1; from St Paul's ch, Springfield, Illinois, a Christmas offering, (a missionary station,) $22; from St Paul's ch, Loganspor, Indiana, (a missionary station,) $2; from St Philip's ch, Circleville, Ohio, a Christmas offering, per Rev Mr T C Wing, receiving agent, $32; from places not mentioned, in Ohio, by the same, $16; New Year's offering of Master Charles B Vandervoort, late a Sunday scholar of Ascension ch, N Y, one half, $0 25. Total, $463 33.

J. D. WOLFE, Treasurer.

New York, January 13, 1842.

JUBILEE COLLEGE.

The treasurer of the Ladies' Association, to aid Bishop Chase in building the Female Seminary connected with Jubilee College, Illinois, acknowledge the following donations:

From the Female Mite Society of Christ ch, $25; donation from two ladies, $3, all by the hands of the Rev Dr Lyell, rector; Mrs Clark, $5; from the ladies of Hartford, Ct, collected by Miss Mary H Sigourney, $58 75; from Mrs Rohne, of Charleston, South Carolina, $50.

Further donations will be received as heretofore, by the treasurer, Mrs Miles R Burke, 471 Broadway, New York. January 10, 1842.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

Since his last acknowledgment the Treasurer has received as follows:

From A H Haight $1, N R Anthony 1, A W O Spooner 1, H W Sill 1, W H Onderdonk 1, A Onderdonk 1, F T Peel 3, J M Kupfer 1, Wm Hegeman 1, A Hegeman 1, T A Swords 1, G G Van Wagenen 1, R Van Wagenen 3, Nelson Jarvis 1, T F Phillips 5, Mrs Wm L Rushton 1, Arthur Morris, of Mobile, 10, Irving Paris 1, John Brower 1, J H Contoit 2, P A Schermerhorn 5, Pope Catlin 1, Thomas Carter 1, A J Cotheal 1, Wm H Milnor 1, O Cammann 2, E S Gould 1, Wm G King 1, W D Waddington 1, W G Ogden 1, E A Nicols 1, D M Edgar 2, Newbold Edgar 1, Wm Edgar 1, D Hobart 1, L M Rutherford 1, W Rutherford 1, J R Le Roy 5, Charles Carville 5, P E F M'Donald 5, W M Halsted, jr, 1, John Halsey 1, Charles Halsey 1, J Nelson, jr, 1, J C Parker 2, Dr G E Belcher 2, Wm Davison 1, Dr G A Sabine 5, Mrs G A Sabine 3, W T Sabine 2, Charles T Stagg 1, Marshall Pepoon 1, J Ketchum, jr, 1, J T B Ketchum 1, James F Hoffman 1, Mrs L M Hoffman 3, D 3, J S Aspinwall 1, Mrs Ronalds 1, Wm H Franklin 3, Thomas Underhill 2, S Jones Mumford 1, Elisha L Walton 3, J H Williams 3, H M Beare 1, T M Beare 1. Collection made at St Clement's ch, $28 50. Christmas offering of the Young Ladies of St Ann's Hall, Flushing, $34 50. Total, $185.

CHARLES TOMES, Treasurer.

January 10, 1842.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

Through Rev S W Crumpton, St Thomas' ch, Hancock, Md, from a gentleman on passing through the parish, one half, $2 50; Mrs Pendleton, one half, 50 cts, and Mrs Clabaugh, one half, 50 cts—$1; Mrs Hopson, one half, $1, annual collection, one half, $3 50—$4 50; Children's Missionary Box, one half, $1 63—9 63. By Thomas H Trescott, R A, Charleston, S C, from St Michael's, per Rev P Trapier, $13 84; do, $9 12; do, for Greece, $3; do, for Texas, $6; St Stephen's ch, per Rev Mr Dupont, $3 81—35 77. By Rev E M'Guire, Fredericksburg, Va, from St George's ch, weekly offering for Athens, 10; do, for Africa, $15; do, foreign, $15; Rev J Payne's station, Africa, $5; female Sunday school of St George's, $4 07; Ladies of Middlesex co, Va, $5; Miss S Brokenborough, Port Royal, Va, $5—$59 07. By Rev F Vinton, Trinity ch, Newport, R I, Mrs Commodore Perry and daughter, for education of Margaret Champlin, Cape Palmas, one year's donation, $20; Rector and Sunday scholars, Trinity ch, for education of Maria Brown Vinton, at Cape Palmas, $40—$60. Through Rev W H Kinkle, from Lyttleton Parish, Va, for education of a boy at Cape Palmas, (Wm H Kinkle,) second instalment, $20. From Infant Sunday school of Savannah, through R P Hunter, R A, $15. Young Men's Education and Missionary Society, quarterly payment, through F Tomes, Jr, Esq, treasurer, $125. New Year's offering of master Charles B Vandervoort, formerly member of Sunday school of Ascension ch, one half, 25 cts. Total amount, $324 72.

☞ $182 50 acknowledged 4th inst, as received from Young Men's Missionary Society of St John's ch, N Y, should have baen entered as received from the Young Men's Missionary Society of St Luke's Church, N Y.

J. SMYTH ROGERS, Treasurer.

New York, January, 13, 1842.

CHURCH DEPOSITORY,

No. 28 ANN-STREET.

Letters have been received at the Depository of the General P. E. S. S. Union, during the fortnight ending Jan. 12, from the following persons, viz.

Henry Perkins, Phil; Rev H Waterman, Woonsocket, R I; Bell & Entwisle, Alexandria; R S H George, Phil, 3 letters; W N Cole, Palmyra; Rev J B Pradt, Troy, with remit; J N Whiting, Columbus, O; John A Mitchell, College Point, with remit; Charles Stimpson, Boston; Belknap & Hamersly, Hartford; Edward Wiley, Savannah; Rev B Hutchins, Albion, Ill; Rev J M Emery, Portland, Con, with remit; P M at Hopkinton, N H; J W Murphy, Lincolnton, N C; W D Bonesteel, Poughkeepsie; Rev P F Berkley, Wilkinsonville, Va; A E Miller, Charleston; Rev G Winslow, Annapolis; Geo White, Sharon, Con, with remit.

Packages have been forwarded during the same period as follows:

To Rev W H Walter, Schenectady, per Harnden's Express; Rev R Cox, Troy, per do; Rev A D Cole, Woonsocket, R I, care of Stafford & Lathrop, Providence, per Harnden's Express; Belknap & Hamersly, Hartford, Con, per Hurlbert's Express; R S H George, Phil, per Harnden's Express; Edward Wiley, Savannah, per brig Augusta; A E Miller, Charleston, per brig Dimon; Z Clark, Troy, care L Gage, sent to Howard House.

JOURNAL OF CONVENTION.

THE Journal of the Fifty-Seventh Convention of the Diocese of New York, is now ready for delivery. Copies have been mailed for the clergy, and for the lay delegates who attended Convention; and packages have been forwarded to those parishes with respect to which the Secretary has received instructions, agreeably thereto, in every instance where this was found practicable.

Parishes yet to be supplied may send for their numbers to THE CHURCH DEPOSITORY, 28 Ann street.

January 15, 1842. 3t

LEARN TO DIE, by Christopher Sutton, D. D.—Disce Mori, Learn to Die; a Religious Discourse, moving every Christian man to enter into a serious Remembrance of his End. By Christopher Sutton, D. D., late of Westminster, 1 vol. 16mo. elegantly ornamented.

"This is another worthy addition to the most beautiful and excellent series of religious works, which the Appletons have in course of publication under the title of 'The Churchman's Library.' The book is eminently practical, containing the best and wisest aids in building up the Christian character, and leading the mind through holy thoughts and divine aspirations to the mount of peace and sacred rest. The author is widely known as one of the most devoted servants of the Church, and those of his works which have already been published have been most favorably received.—The outward dress of this volume, like that of the series to which it belongs, is remarkably neat and elegant. We most heartily commend the work to the attention of the Christian public."—*New Yorker.*

"The subject of your book," says a letter from Oxford, addressed in 1600 to its author, "I greatly approve; for to teach to die well, is the forciblest persuasive to live well; which alas! in these wicked times, are both little thought of; for, indeed, men live as though they never made account to die, and they die as though they never thought upon another life."

"A book treating such subjects, and commended as treating them well, is of enduring value and constant applicability."—*New York American.*

D. APPLETON & CO., Publishers,
January 15. 200 Broadway.

MODERN THEOLOGICAL BOOKS.

BARTLETT & WELFORD,

Booksellers and Importers, No. 229 Broadway,

HAVE a large assortment of the most important and valuable Episcopal Theological Books, at the lowest prices—including, among others, the following—

Bishop Beveridge's Works, 9 vols	Lightfoot's Whole Works, 13 vols
Bingham's Origines and other Works, 9 vols	Lowth's Works, 2 vols
Dr Burton's Works. 5 vols	Leland's Works, 2 vols
Burrows' Sermons, &c. 2 vls	Palmer's Origines Liturgicæ, 2 vols
Bishop Bull's Works, 8 vols	Patres Apostolici, ed Jacobson, 2 vols
Bragge's Works, 5 vols	Porter's Life and Times of St. Cyprian, 1 vol
Bp Berkely's Works, 1 vol	Bishop Porteus' Works, 6 vls
Burnet's History of the Reformation, 4 vols	Randolph's Theologican, 2 vols
Cardwell's Documentary Annals of the Church, 2 vols	Stillingfleet's Origines Sacræ, 2 vols
Caves' Lives of the Apostles, Fathers, &c. 5 vols	Do. Origines Britannicæ, 1 v
Archdeacon Daubeny's Sermons, 3 vols	Archbishop Sharpe's Works, 5 vols
Douglas on Miracles, 1 vol	Shackford's Connections, 2 vols
Fuller's Church History of Britain, 3 vols	Sherlock's Works, 5 vols
Hall's Contemplations, 1 vol	Strype's Annals and Memorials, 13 vols
Horberry's Works, 2 vols	Van Mildert's Works, 6 vols
Hooker's Works, 2 vols	Warburton's Divine Legation, 2 vols
Hale's Sermons on the Liturgy, 4 vols	Bede's Ecclesiastical History, 1 vol
Horsely's Sermons, 1 vol	Clergyman's Companion, 1 v
Jewell's Apology for the Church, 1 vol	Jones' Canon of the New Testament, 3 vols
Le Bas' Sermons, 3 vols	Lewis' Hebrew Republic, 3 vols
Archbp Leighton's Works, 1 vol	
Library of the Fathers, 6 vls	
Rev Charles Leslie's Works, 7 vols	

October 2—tf

LARGE SALE OF VALUABLE THEOLOGICAL AND CLASSICAL BOOKS.

THE attention of clergymen, theological students, and others, is invited to this extensive and excellent collection of choice Theological, Classical and Miscellaneous Books, including the entire Library of a clergyman, deceased, to be sold at auction by Royal Gurley, at the New York Long Room, 169 Broadway, on Tuesday and Wednesday afternoon, 11th and 12th instant, commencing each day at 4 o'clock, P. M.

Catalogues are ready, and books arranged for examination. Gentlemen who find it inconvenient to attend the sale can have their orders to purchase faithfully executed, by leaving them with the auctioneer.

January 8. 1t

NEW BOOKS,

PUBLISHED BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,

THE BLESSINGS OF PROVIDENCE; or, A TALE OF THE OLDEN TIME, FOR CHILDREN—with eight beautiful engravings.

THE CHILD OF THE CHURCH—By the author of "Records of a Good Man's Life," &c., &c.

THE YOUNG PROPHET—By the author of "The Boy who loved the Bible," &c.

The following series of books have been put up in a neat case, forming an elegant and valuable gift for children:

THE CHILDREN'S LIBRARY—Containing in uniform binding—

FESTIVALS AND FASTS OF THE CHURCH—(A new book for young persons.)

TREATISE ON PRAYER,
VISIT TO NAHANT,
INFANT BROTHER,
BLOSSOMS OF CHILDHOOD,
AGATHOS,
A WEEK IN THE NEW YEAR,
FRANCIS LUCAS,
VISITS TO AUNT CLEMENT,
PATRICK'S BOOK FOR BEGINNERS,
THE BLESSINGS OF PROVIDENCE.

For sale at the Church Depository, 28 Ann street.

January 7, 1842.

NEW VOLUME OF RELIGIOUS POETRY.

THE CHRISTMAS BELLS, A Tale of Holy Tide, and other Poems, by the author of Constance, Virginia, &c., just published by D. Appleton & Co., in a beautiful 12mo volume of 220 pages, ornamented, in the style of the Devotional Library, and suitable for a gift at the Holidays.

Just received and for sale at this office.

December 25. 2t

HOLIDAY PRESENTS.

JUST RECEIVED, *at this office, and for sale*: Temple and the Country Parson.
Wreaths and Branches for the Church.
Christmas Bells and other Poems.
Festivals and Fasts of the Church.
Dictionary of the Church. By Rev. W. Stanton.
Family Prayers. By Bishop Brownell.
A few copies of *large* edition of the *Music of the Church*, with Psalms and Hymns annexed.
Fine Prayer Books, in various bindings.

J. A. SPARKS, 111 Nassau st., up stairs.

December 25. tf

PATRICK LOWTH WHITBY'S COMMENTARY.

FOR sale by BARTLETT & WELFORD, at their Antiquarian Bookstore and Repository for Standard Literature,

229 BROADWAY,

under the American Hotel,

A very fine copy of the original folio edition of that rare and valuable work: *A Paraphrase and Commentary on the Sacred Books of the Old and New Testaments.* By Symon Patrick, D. D., Lord Bishop of Ely. Dr. William Lowth and Dr. Whitby, Complete in 6 vols. folio, in calf binding.

N. B. The most important Theological Works, both recent and modern, always on sale at the lowest prices, as above.

Catalogues furnished gratis on application.

December 11. tf

HOLIDAY BOOKS.

THE subscriber will be happy to furnish his friends with various Juvenile Books, suitable for the Holiday season. Among the standard ones of this sort are small Bibles and Testaments, in rich binding and on fine paper.

Also, the Book of Common Prayer of the best editions, both as regards fineness of paper, and beautiful external appearance.

Also, in Turkey Morocco, and elegantly gilt, BROWNELL'S PRAYER BOOK. Since the publication of this edition of the work in last July, nearly 2,000 copies of it have gone from the publishing office, and still another edition is now in press. It should be in every family.

ALEXANDER V. BLAKE,
Dec. 8. 54 Gold street.

CALVARY CHURCH, BROOKLYN.

SEATS FREE.

Rev. Wm. H. Lewis, Rector, in Pearl between Nassau and Concord streets,

IS open for Divine service on Sundays, morning, afternoon, and evening; also, on Wednesday evenings of each week.

Sunday school is held in the basement, and Bible class in the church.

There is to be a confirmation held by the bishop of the diocese on the morning of the first Sunday after the Epiphany next, January 9th.

Dec. 18. 3t

Important to the Protestant Episcopal Church.

A NEW COLLECTION OF CHURCH MUSIC.

ISAAC N. WHITING,

BOOKSELLER AND PUBLISHER, COLUMBUS, OHIO,

HAS JUST PUBLISHED

THE CHURCH CHOIR:

A COLLECTION of Sacred Music: comprising a great variety of PSALM AND HYMN TUNES, ANTHEMS AND CHANTS, arranged for the *Organ or Piano-Forte*, and adapted more particularly to the Worship of the Protestant Episcopal Church in the United States. By JOSEPH MUENCHER, Professor of Biblical Literature in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio. In two parts.

Part I. Contains the Rudiments of Vocal Music, Psalm and Hymn Tunes, &c. &c.

Part II. Contains Anthems, Sentences, Chants, &c. &c.

In the preparation of this collection of *Sacred Music*, it has been the aim of the editor to furnish Churches with as great a variety of Tunes, composed in different styles, and adapted to the various occasions of public worship, as the limits of the work would permit. The collection, it is believed, will be found sufficiently copious for all the ordinary purposes of public and social worship. The *Anthems* and *Set Pieces* have been selected, as will be seen on inspection, with special reference to the Festivals and Fasts of the Episcopal Church. Instead of a figured base, the music has all been carefully arranged for the Organ or Piano-Forte, from the conviction that many performers on those instruments have not had the opportunity to perfect themselves sufficiently in the science of music, to play the harmony with facility, even of plain Psalmody, from figures.

The work may be had in the *city of New York*, of James A. Sparks, office of the Churchman, 111 Nassau-street, up stairs; at the bookstores of Swords, Stanford & Co.—F. I. Huntington & Co.—Collins, Keese & Co.—Dayton & Saxton—and of V. Blake, 54 Gold street; in *Utica*, N. Y., of I. Tiffany; in *Philadelphia*, at Hooker & Agnew's bookstore,—of Thomas Cowperthwaite & Co.—and of R. S. H. George, 26 South Fifth street; in *Baltimore*, of D. Brunner, No. 1 North Charles-st.; in *New Haven*, of S. Babcook; in *Hartford*, of Spaldin & Storrs, and of Belknap & Hamersley; in *Boston*, of James B. Dow; in *Springfield*, Mass., of G. & C. Merriam; and in *Natchez*, Mi., of Rev. Dr. Weller.

Nov. 6—

THIRD EDITION OF THE 18MO RUBRICATED BOOK OF COMMON PRAYER.

JUST PUBLISHED by GEORGE MILLER, No. 647 Broadway. This is the latest edition of the book in this diocese, and the most correct. It has been read a third time by a Presbyter of the Church of no ordinary talents, with a certificate from the Right Rev. Bishop Onderdonk. It is beautifully embellished with six appropriate Steel Engravings, and bound richly in various styles of Morocco Gilt, very suitable for a Holiday Present. Dec. 11—4t

☞ The Letter to the Lord Bishop of Winchester, commenced last week on this page, is concluded on the first page of this number.

POETRY.

For the Churchman.

Mr. Editor,—The following beautiful Christmas Hymns for children were composed by a gentleman of distinguished poetical talent. I am not aware that they have ever before appeared in print.

CHRISTMAS HYMN. (1839.)

Joy and gladness! joy and gladness!
O happy day!
Every thought of sin and sadness
Chase, chase away.
Heard ye no[illegible]gels telling,
CHRIST the LORD of might excelling,
On the earth with man is dwelling,
Clad in our clay?

With the shepherd throng around him,
Haste we to bow;
By the angels' sign they found him—
We know him now:
New-born babe of houseless stranger,
Cradled low in Bethleh'm's manger,
Saviour from our sin and danger,
Jesus, 'tis thou!

GOD of life, in mortal weakness,
Hail, virgin-born!
Infinite in lowly meekness,
Thou wilt not scorn—
Though all heaven is singing o'er thee,
And gray wisdom bows before thee—
When our youthful hearts adore thee
This holy morn.

Son of Mary, (blessed Mother!)
Thy love we claim;
Son of GOD, our elder brother,
O gentle name!
To thy Father's throne ascended,
With his own thy glory blended,
Thou art, all thy trials ended,
Ever the same.

Thou wert born to tears and sorrows,
Pilgrim divine;
Watchful nights and weary morrows,
Brother, were thine;
By thy fight with strong temptation,
By thy cup of tribulation,
O thou GOD of our salvation,
With mercy shine.

In thy holy footsteps treading,
Guide lest we stray;
From thy word of promise shedding
Light on our way:
Never leave us nor forsake us,
Like thyself in mercy make us,
And at last to glory take us,
JESUS, we pray.

CHRISTMAS HYMN. (1840.)

The happy morn we hail again,
When heaven seems smiling o'er us,
And from the sky in joyful strain,
Breaks forth the angels' chorus—
Peace on earth, good will to men,
Glory in the highest.

And with the humble shepherd throng
Around his cradle manger,
We gather now with prayer and song,
To greet the infant stranger.
Peace, &c.

We bring *no gems*, nor rich perfume,
Nor wisdom's years before him,
But come in childhood's early bloom,
In childhood's praise t'adore him.
Peace, &c.

For thou who wert thyself a child
In more than infant meekness,
Will never, in thy mercy mild,
Despise our childhood's weakness.
Peace, &c.

O, send thy Spirit us to bless,
That, in thy footsteps holy,
Our feet may turn to righteousness
From paths of sin and folly.
Peace, &c.

Then, led by thee, our souls shall rise
Where thou hast gone before us,
And bless thee ever in the skies,
That earth has heard the chorus—
Peace on earth, good will to men,
Glory in the highest.

CONSECRATION OF CHRIST CHURCH, STREATHAM.—This church was consecrated by the Lord Bishop of Winchester, on Friday, Nov. 19, accompanied [illegible] his chaplain, the commissary, and registrar, venerable Archdeacon Wilberforce, Rev. Dr. Dealtry, Rev. Mr. Edwards, Rev. W. Raven, Rev. H. Blunt, the Rector, and many other clergymen. Mr. Kemble, M. P., Mr. Antrobus, M. P., Alderman Kelly, and a considerable number of the resident gentry, were present; the whole forming a congregation of about 1000. This church is in a style of architecture extremely novel; we believe it is a style entirely new in this country. It is the Byzantine or Eastern Romanesque, with the campanile tower (129 feet high) as a detached feature. The edifice is entirely of brick, with moulding, cornices, &c., of the same material, in various colors; the whole producing a most extraordinary effect, and of which an actual view only can give an adequate idea. The timbers of the roof, which is of a peculiar construction, are open to the view of the congregation, and the height of the ridge is 50 feet from the floor. The east end is in the form of the apis, being a range of nine windows, the three centre of which are filled with a magnificent specimen of painted glass. There are sittings for nearly 1200 persons, 574 free. Nearly £8000 has been spent in the erection, of which £5000 has been subscribed, and £1300 granted by the Church Commissioners, leaving a deficiency of about £2000, in aid of which the sum of £205 was collected, after an admirabte and appropriate discourse delivered by his lordship, from Exodus xxxv. 21, 22. Among the many valuable gifts and subscriptions may be enumerated a piece of land on which to erect a glebe-house, and a donation of £100 towards building the same, by Dr. Tho's Edwards. A collection was made, amounting to £200.—*London Church Intelligencer.*

INTERIOR HEAT OF THE EARTH.

It is well known that the deeper we penetrate into the earth the greater the warmth. At Freyburg, in Saxony, rendered illustrious by being the birth-place of Werner, the Newton of Mineralogy, they pretend to have calculated that this increase of warmth amounts to one degree of the thermometer for 150 feet, from which is inferred, that at the depth of 50 German (225 English) miles, iron must melt, and the interior of the earth be a sea of liquid fire.

ADDRESS OF THE CARRIERS OF
THE CHURCHMAN,
TO THEIR PATRONS.

The Church of the Living GOD, the Pillar and Ground of the Truth.—1 Tim. iii. 15.

THE LIGHT OF THE PLEIADES,
A LAY OF THE NEW YEAR.

"Knowest thou the ordinances of Heaven? Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season, or canst thou guide Arcturus with his sons?" Job 38: 31.

Foremost and brightest of the "sisters seven,"
Fair Alcioné,* that with purest light
Shinest unclouded in the upper heaven,
Keeping bright vigil through the wintry night!
From the blue zenith bending, thou dost seem
To watch us with a sleepless eye of love;—
O'er mortal cares, and life's uncertain dream,
Shedding "sweet influences" from above;
Mingling with earth's ungenial atmosphere,
Light, mildness, beauty, from some better sphere.

Not all in vain the poets fabled thee
In their vague dreams of eld, as Atlas-born,†
What time, on mountain tops, with Pleioné
He watched the last stars vanishing at morn;
And named thee, with thy sisters radiant,
By names which love had rendered dear to him,
Sounds with paternal joys and sorrows blent,
Familiar tones in many a household hymn;
Seeking to fix in Heaven's eternal dome
Unfading symbols of his earthly home.

"Star of the Ocean!"‡ thou, with mildest light,
Didst guide the ancient wanderers o'er the sea,
When storm-winds howling through the moonless night
Foreboded shipwreck and calamity!—
The anxious husbandman watched thy decline
Down the red west, sweet "Virgin of the Spring,"§
When heaven, propitious, on his toil should shine,
And earth be gay with vernal blossoming,
And star-like flowers o'er plain and dell arise,
Preserving upon earth, faint image of the skies.

From mount and plain of old Idumea
The Patriarch|| saw thee, heralding the year,
When vernal showers were balmiest, and the day
Mid pomp of clouds, declined serene and clear;
When fierce Orion in the zenith burned,
Inspiring awe!—before the Prophet's¶ eye
Thou, midst transparent cloud-rifts soft inurned,
Shone, like a harbinger of hope, on high;
Presenting thus the emblem mild of life
O'er death supreme, and peace o'er mortal strife.

"Light of the Pleiades!" how soft the rays
Which, melting through yon canopy of blue,
Now mingle with the clear moonlight, which plays
On every snow-tipped bough within the view.
Sweet is thy light and soothing when, as now,
It shines upon the dreary couch of pain,
Bringing a sense of coolness to the brow,
Whisp'ring the burdened soul take heart again,
And manful tread the burning element
Of strife and care, around the pilgrim blent.

Art thou, then, silent in thy radiant sphere,
Star of the virtues! emblem mild of love?**
Hast thou no soothing lay for fancy's ear,
For human hearts no music, born above?
Thou hast:—I hear thy soft lay through the night,
Like a sweet anthem of the dawning year:—
A low, mild strain, as 'twere from wings of light,
Waking the pulses of the atmosphere:—
And thus, in idle mood, Alcioné!—
I weave the song which thou dost sing to me.

I.

When this glorious universe,
From the depths of ancient night,
At THE LORD's creating word
Rose in beauty and in light,—
Sun and moon, and shining star,
Orb on orb, away—afar—
Silver bright, or red as gold,
Through the kindling ether roll'd.
Then Orion's giant form,
Fabled ruler of the storm,
Sprang upon his fearful path,
Girded—with his armor on!
Herald he of winter's wrath,
Grasping shield and falchion!

II.

Then 'mid light of kindred stars
Near his pathway I was hung;
Like an orb of mildest hope
O'er his fearful splendors flung;
Smiling, with my sisters mild,
O'er his fierceness, rude and wild;
To the trembling giving hope,
When the dark horizon's scope
Should, in future years, be riven
With the storm-array of heaven.
For a light and sign appointed,
Of the glad and fruitful spring;
Vestal-leader, dew-anointed
Of the harvest gathering.

III.

When the radiant Sons of GOD
Sang Creation's morning hymn,
When, around the awful THRONE,
Mightiest suns grew pale and dim,
Then, amidst the shining train
O'er whom vernal planets reign,
I beheld thee, beauteous Earth!
Springing like a dream to birth,
Fresh, in living green arrayed,
As a world for angels made;
Sparkling stream and broad blue river,
Mountain, plain, and quiet dell,
Ocean vast and sleepless ever;
Brightest scenes, remembered well.

IV.

On the olden world I shone,
As the broad, deep stream of Time,
Age by age went flowing on,
Dark with terror, red with crime!
Suns of empire rose and set,
Realms with seas of carnage wet
Builded many a mighty throne,
Ruling madly and alone;
Egypt, old—Assyria—
Edom—Tyre—Nineveh—
Orient Ind and Babylon,
Rich in arms, in arts, in glory,
Persia, Greece, and Macedon:—
I have witnessed all their story.

V.

Yes! I looked on mighty Rome
Ruling through a thousand years;
Haughty empire's eagle-home,
Won by seas of blood and tears;—
I have seen her cohorts roll
From equator to the pole,
While the awe-struck nations stood,
Trembling round the living flood,
Till a mightier than she
Rose from wilds of Tartary;
Then her strength, as lightning-riven,
Sank beneath barbaric might,
And her pride, as star from heaven,
Darkling fell, in clouds and night.

VI.

Eighteen hundred years ago,
Adding yet two score and one,
'Mid serenest midnight's glow
On the slumb'ring earth I shone;
On the patient journeyings
Of Arabia's magi-kings;
On thy walls, Jerusalem!
And the homes of Bethlehem;
On the shepherd-groups that there
Watched all night with hymn and prayer;
On the virgin-mother, weeping,
Mingling tears of joy and love;
On the holy infant sleeping,
Stranger there, but known above.

VII.

GOD's high kingdom cometh not
With the pomp of earthly state;
Nameless, in that humble spot,
Was JEHOVAH, increate:
Virgin-born Immanuel,
Silent came with man to dwell;
To a few ignoble men
Angel tongues proclaimed him then,
But the great mad world went on,
Heedless of that Heavenly One!
Calmly from his throne of power
Looking on a conquer'd earth,
Cæsar blindly saw that hour
Big with endless empire's birth.

VIII.

Sweetly on the midnight air,
Sweetly 'neath the list'ning heaven,
Angels' songs ascended there,
Angels sang of mercy given:
"Peace on earth, and mercy mild,
"GOD and sinners reconciled."
What though Cæsar hear them not?
What though royal eyes are shut,
When that star in Eastern sky
Greets the watching prophet's eye?
Time hath had no crisis brighter
Than those lonely midnights are,
Earth no radiance to light her
Like the shining of that star.

IX.

JESUS lived, taught, suffered, died;
Years of sorrow he endured,
Till rejected, crucified,
Man's redemption was secured;
From the grave and gate of hell
Rose our strong Immanuel!
With his garments rolled in blood
Of the fierce and wrathful flood
Which for human sins untold
Heavenly justice o'er him roll'd;
To his throne on high ascending,
Death and hell subjected them,
Pardon, peace, and bliss unending,
Glorious gifts he won for men.

X.

As a fountain, in the shade
Of some verdant hill-side, welling
Living waters through the glade
Gradual to a streamlet swelling,
Till the rill becomes a brook,
Laving mead and rocky nook;
Till the brook becomes a river,
Flowing deeply, silent ever;
Till the river blends with ocean,
Wild and vast, in billowy motion;
Thus thy kingdom, LORD, hath been,
Small and feeble in its spring,
Yet, though thus despised of men,
Conquering earth, O Saviour King!

XI.

Steadily, in times of peace,
Steadily, in years of strife,
Did the Church of GOD increase,
Nourished by supernal life.
What though consul, senate, lictor,
Fell before the savage victor?
Though th' imperial purple, torn,
To the dust was trod in scorn?
Though Alaric conquered Rome,—
Though Attila sware her doom?
Midst the wreck, thy kingdom, LORD,
In thy strength and union grew,
Guarded by the spirit-sword,
By Apostles bold and true.

XII.

One in doctrine, order, aim,
Fed by pastors, GOD-ordained,
Called by his own glorious name,
Strong for CHRIST, by CHRIST sustained;
Rich in fruits, matured, indeed,
From the Apostolic seed,
CATHOLIC in faith and heart,
Nobly did she bear her part:
Schism quailed before her frown,
Heresy sank shrieking down,
Primal creed and old Te Deum
Thrill'd where darkest rites had been;
Heathen fane and Coliseum
With high praise resounded then.

XIII.

Then, alas, through darkest years,
Earth-polluted, weak in love,
Faithless to the Saviour's tears
Did the Church herself approve;
Earthly lust,—profane ambition,—
Hellish strivings,—dark division,—
Judas-pontiffs, godless men,
Rent the Saviour's body then;
East and West, in maddest strife,
Fought for empire to the life!
Schism, craft, idolatry,
In a seven-fold curse came down;
Fiends in darkness laughed to see
Dimness, blood upon her crown.

XIV.

Yet, O GOD! thy grace was given,
In the deepest hour of wo,
When the Church, as left of heaven,
Seemed no light, no strength to know;
O'er the falling Papal throne,
Thou didst watch, and thou alone!
Through the conflict's earnest din
With that "bold bad man" of sin,
Voices mild, inspired by thee,
Breathed of faith and charity;
Mild heroic men arose
To proclaim thine ancient truth,
Patient, fearless men, whom woes
Hinder'd not, nor joy, nor ruth.

XV.

Worthy branch of Holy Church,—
England's Church was faithful then,
When the Apostolic line,
Broken by misguided men,
(Though by GOD's own fingers wrought,)
Seemed despis'd, as thing of nought.
Bold as him of Eisleben,
Wiser than the Genevan,
Hooper, Ridley, Cranmer stood,
Breasting error's roaring flood,
Faithful to the Church till death,
Loving, guarding, watching her,—
Blessing her with dying breath
Like the sainted Latimer!

XVI.

Strong she grew, that worthy scion
Of the true and living vine,
Spouse of CHRIST, and earthly Sion,
Blest with wisdom, zeal divine;
From her roots a tendril came,
Offspring meet by birth and name,
And its rapid spreadings went
Through the verdant Occident;
Worlds unknown beyond the seas
Echoed lauds and litanies;
Bold Apostles, strong and mild,
Trod the verdant wilderness,
O'er the desert, vast and wild,
Heralding the reign of peace.

XVII.

Valiant may she be and holy,
Branch of England's mother-vine;
May each YEAR but make her, wholly,
Worthy spouse of CHRIST divine!
May her future sons delight
In the sainted name of WHITE,
May her HOBART's sacred name
Ever praise and homage claim,
And her Apostolic band,
E'en as these, united stand;
Then, O GOD! thy Church shall be
Valiant, strong and glorious ever,
Free from guile, from error free,
True to thee, and true forever.

XVIII.

Mortal! be thou meek and strong:
Suffer, live and act for GOD;
Though the strife be hot and long,
He will *break* th' oppressor's rod.
In the one true Church remain,
Bring it joy, or bring it pain;
Shun the *tempter*, though he come
Robed in brightest pomp of Rome—
Shun the tempter, though he smile
Soft, through many an error-wile;
Thou art *home*, in GOD's own ark;
Patiently continue there;
Though the sky be sometimes dark,
Soon shall breathe the morning air.

XIX.

Christian! be a worthy son
Of thy blest Redeemer's spouse,
Supplicate for mercy won,
Bow thy soul in tearful vows;
Penitent, approach the cross,
Joy in earthly shame and loss,
Tread the vale thy Saviour trod,
Through affliction, go to GOD;
Or, if peaceful lot be thine,
All into his hands resign;
Then, though never more my light
On thine earthly way should gleam,
Thou shalt know "th' excess of bright"
'Mid the Heaven's noon-day beam.

Then fare thee well, Alcionè!—thy light
'Mid the gray dawn that's breaking now on high,
Fades gradual with the dim retiring night,
And the pale moon goes, wildering, down the sky;
Another *year* thou'rt heralding on earth,
Light of the Pleiades! *New Year* of change,
And stern and bright vicissitude, whose birth
Is with us, but whose endless issues range
Through the vast, boundless sea of being, spread,
As the eternal bourne of quick and dead.

* Alcione is the brightest of the cluster, and thence called the "Light of the Pleiades."

† They are fabled to have been the daughters of Atlas, (probably an ancient astronomer,) and his wife Pleione.

‡ The Pleiades are so called from the Greek word *plein*, to sail, because at this season of the year they were considered as the "star of the ocean" to the benighted mariner.

§ They are called "Virgins of the Spring," because the sun enters this cluster in the "Season of Blossoms," on the 18th of May.

|| Job.

¶ Isaiah.

** The fable runs, that the Pleiades were turned into stars, on account of their amiable virtues and mutual affection, by Jupiter, at the request of Atlas.

BOOKS FOR THE HOLIDAYS.

As the Holidays are fast approaching, the subscriber respectfully informs the parents and the friends of the young, that he has for sale a choice collection of suitable Books, Stationery, Fancy Articles and Amusing Games.
T. J. CROWEN, 633 Broadway, at the sign of the Golden Book.
December 4, 1841. tf

THE TRUE CATHOLIC CHURCHMAN, in his Life, and in his Death: The Sermons and Poetical Remains of the Rev. Benjamin Davis Winslow, A. M., Assistant to the Rector of St. Mary's Church, Burlington, New Jersey, with notes, and the Funeral Sermon by the Rt. Rev. Geo. W. Doane, D. D., LL. D., Bishop of the Diocese. 1 vol, 8vo.
CHRISTIAN BALLADS. 1 vol, 12mo.
SACRED MELODIES, or Hymns for Youth with appropriate selections from Scripture. 1 vo 12mo.
Published and for sale by WILEY & PUTNAM,
Dec 18 161 Broadway.

PORTRAIT OF BISHOP KEMP.

A FEW copies of the above just received and for sale at this office. Jan. 1st.

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder*, Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England. Dec 4.—yly

☞ JOHN MORRISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

IMPORTANT ENGLISH THEOLOGICAL BOOKS.

THE attention of ministers and students is respectfully invited to the annexed list; it will be found to contain the works of the sterling English divines, and also those of more modern date.

Bishop Andrews' Sermons, 3 vs; The Works of Isaac Barrow, D. D., 6 vs; Bingham's Christian Antiquities, 9 vs; Collier's Ecclesiastical History, 9 vs; the Works of Edward Burton, D. D., 5 vs; Bishop Berkeley's Works, 1 vol; Bishop Bull's Complete Works, 8 vols; Bishop Butler's Works, 1 vol; Bishop Burnet's History of the Reformation, 2 vols; Do. Own Time, 1 vol; Bishop Bull's Sermons, 1 vol; Bishop Beveridge's Works, 9 vols; Dean Comber's Works, 7 vols; Archbishop Cranmer's Works, 4 vols; the Works of William Cave, D. D., 5 vols; Works of Dr. John Doane, 6 vols; Dean Graves' Works, 4 vols; Bishop Hopkins' Whole Works, 1 large vol; Bishop Hall's Complete Works, 12 vols; Bishop Hurd's Works, 8 vols; Bishop Horne's Works, 4 vols; the Works of Richard Hooker, edited by Keble, new edition, 3 vols; the Works of the Rev. Charles Leslie, 6 vols; the Sermons of Rev. Charles W. Le Bas, 3 vols; Library of the Fathers, (translation,) edited by Keble; Pusey and Newman, 6 vols, now ready; Archbishop Leighton's Works, in 1 vol; the Works of Bishop Reynolds, 6 vols; Archbishop Sharpe's Works, 6 vols; Dr. John Scott, 6 vols, 8vo; Bishop Sherlocke, 5 vols; John Sharpe, 15 vols; Archbishop Tillotson's Works, 10 vols; Bishop Van Mildert, 6 vols; Bishop Warburton, 13 vols, &c., &c.

The above, with others too numerous to mention in the space of an advertisement, always for sale on the most favorable terms. D. APPLETON & CO.,
Jan. 2. 200. Broadway.

CHEAP BOOKS.
J. A. SPARKS HAS FOR SALE,
At the Office of the Churchman, 111 *Nassau-street*,

PRAYER BOOKS, of various kinds and qualities.
Ditto, Rubricrated, in fine binding.
The Church Dictionary, by Rev. W. Stanton.
Plain Sermons, by Contributors to the Tracts for the Times, 2 vols. $1 75
Bishop Hobart's Works, 3 vols.
Bishop Seabury's Sermons.
Waddington's Church History.
Tracts for the Times, in 3 vols. No. 90, pp. 84
Weller Tracts.
Palmer's Church History.
Skinner's Truth and Order
Memoirs of Bishop White.
Christ our Example.
Wilmer's Manual.
Church do by Dr. Dorr.
Bishop White on Ordination.
Keith's Evidences of Prophecy.
How's Vindication.
Theology for the People, by Dr. Henshaw.
Bishop Wilson's Parochialia.
Eastburn's Lectures.
Thornton's Prayers.
Jenks' Devotions.
Archbishop Secker on the Catechism
Dr. Wharton's Remains, &c. &c.

CHURCH MUSIC.
Morning Service—Te Deum and Jubilate in *A*, by Dr. Boyce, arranged for the Organ or Piano Forte, by Dr. Hodges.
The Music of the Church, a Collection of Chants and Tunes, by Rev. Dr. Wainwright.
The Church Choir, by Rev. J. Muenscher.
The Boston Handel and Haydn Society's Collection of Church Music.
The United States Psalmody, edited by Mr. S. B. Pond.
Chants of the Episcopal Church, by Darley & Standbridge.
Loud's Organ Study, a valuable work for those studying the Organ. September 25—tf

STUYVESANT BOOK STORE.

A CHOICE COLLECTION OF HOLIDAY PRESENTS of Juvenile and Fancy Books, Ladies' and Gentlemen's Writing Desks, plain and ornamental of various sizes. Ladies' Work Boxes, porcelain slate, Portfolios, fine Albums, Scrap Books, English and French Note paper, plain and extra Envelopes for Notes and Cards. Bibles and Church Books in plain and elegant bindings, together with the usual variety of Christmas and New Year's Presents at moderate prices by GEO. MILLER.
December 18, 647 Broadway.

THE TEMPLE AND COUNTRY PARSON.
BY REV. GEORGE HERBERT.

JUST published by J. B. DOW, Boston, and for sale at this office, a new and elegant 12mo. edition of this admirable work.

'The Temple,' which has passed through numerous editions in England, though never before printed in this country, was first published in 1635, by Mr. Nicholas Ferrar, soon after the death of Mr. Herbert. So rapid was the sale, that more than twenty thousand copies were disposed of in a few years.

RECOMMENDATIONS.—'The writings of a man whose learning and judgment were so highly esteemed by the learned of his age, and especially by Sir Francis Bacon, should not be suffered to sink into oblivion —*Rt. Rev. Bishop Griswold.*

'Herbert, the scholar and the clergyman, the Christian and the poet, will be welcomed by those who love to see the talents engaged in religion, and devoted to the cause of CHRIST. The piety of the present age is too enlightened to mistake the spirit that pervaded his pen, or to be offended at the style of decoration in which his deeply devotional thoughts are here presented.'—*Rev. T. Edson of the Episcopal Church in Lowell.*

'Herbert has always been a favorite with the lovers of devotional poetry. Simplicity and originality, vigorous thought and terse expression, and the union of poetical power with the spirit of a sound mind, are eminently his characteristics. It would be easy to write a volume in his praise; but for this very reason it is unnecessary to write a word. He is well known: nor will his entire devotion to the Church be among the least of his recommendations.—*New York Churchman.*

Also, Wreaths and Branches for the Church, just published by J. B. Dow, and for sale as above.
December 18.

NEW MANUAL, &C.

IN press, and will speedily be published, a new edition of that most excellent work, The New Manual of Devotion. Revised and enlarged by the Rt. Rev. Bishop Ives. In one volume. Price $1.

Also, nearly ready, A Catechism, to be taught orally to those who cannot read, designed for the colored population of the South. By Bishop Ives. *Price*, about 75 cents per dozen.

Recently published, Dr. Hawks' Commentary on the Constitution and Canons of the Protestant Episcopal Church. Price $1 25.
SWORDS, STANFORD, & Co.,
Nov. 20. 152 Broadway.

INSTRUCTION IN VOCAL AND INSTRUMENTAL MUSIC.

THE undersigned, having recently established himself in this city, offers his services as an instructor of Vocal Music, the Piano Forte, Thorough Base and Composition, and the Flute. Having been for several years employed as an instructor of music, he flatters himself that he shall be able to give satisfaction to all who may favor him with their patronage. He will give lessons to individuals or classes, at his room, No 111 Nassau-street, or at private houses. Orders left at his room, or with Messrs. Firth, Hall & Pond, No 1 Franklin Square, will be promptly attended to.
BENJ. WYMAN.

REFERENCES.
Mr. S. B. Pond, Mr. George Andrews, Mr. J. A. Sparks, Mr L. B. Wyman, *New York*; Mr. Lowell Mason, Mr. H. W. Day, Mr. J. F. Warner, *Boston.*
New York, Oct 30, 1841.

THE REV. D. FRASER'S

CLASSICAL, Mathematical, and Commercial Academy, Twenty-fourth street, (near the Eighth Avenue.)

Terms may be known, by applying to the Principal at the Academy, from 9 o'clock, A. M., to 3, P. M.
Oct 22—tf

TRACTS FOR THE TIMES,
NO. 90.

JUST published, and for sale at this office, pp. 86 price 37½ cents, or three copies for $1. Orders enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.
J. A. SPARKS, 111 Nassau street.
June 26. tf

JUST PUBLISHED,
By J. A. Sparks, at the office of the Churchman, 111 *Nassau street*,
DR. HODGES' ESSAY
ON
THE CULTIVATION OF CHURCH MUSIC.
Price 18 cts.
Oct. 2.—tf.

LOUD'S ORGAN STUDY.

A SUPPLY of the above valuable work just received and for sale at this office.
September 11. tf

HENRY ERBEN informs his friends and customers that he has made arrangements for the temporary accommodation of his workmen, all of whom will continue in his employ, notwithstanding the recent destruction of his manufactory, and that he is prepared to receive orders and transact business as usual.

Through the kindness of W. W. Fox, Esq., President of the New York Gas Light Company, he has been furnished with an office in their building, No. 176 Centre street, where any communications to him may be addressed.

H. E. has been fortunate enough to save a large quantity of seasoned lumber from the late fire, which will enable him to execute organs as heretofore.
October 16. tf

FOR SALE AT THIS OFFICE,
PLAIN SERMONS,

BY Contributors to the "Tracts for the Times," just published, in 2 vols.

RECOMMENDATION.
"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.
BENJAMIN T. ONDERDONK, Bishop of the Diocese of New York.
New York, June 14, 1841.
Sept. 25—tf

THE CHURCH CHOIR,
BY REV. MR. MUENCHER.

PART *Second* of the above work, bound separate, containing a valuable collection of *Chants.* Just received and for sale at this office.
November 6.

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.
December 5—tf.

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.
T. D. GILLESPIE, 552 Pearl street,
June 19. tf near Broadway.

PUBLISHED, AND FOR SALE BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,
DEPOSITORY, No. 28 ANN STREET, NEW YORK,

BOOKS OF INSTRUCTION.

Union Primer, per hundred,		$4 00
Prot Epis S S Books, No. 1, per hundred,		1 75
" " " 2,	"	2 00
" " " 3,	"	2 75
" " " 4,	"	5 50
Questions on the S S Books,	"	6 50
First Truths,	"	3 00
Catechism No. 1, (Scripture Catechism,)	"	1 75
Catechism No. 2, (Catechism broken into short questions and answers,)	"	3
Catechism No. 3, (Catechism enlarged by Bish Hobart,) stiff covers,		12 50
Catechism No. 4, (by Cuming,)	"	6 00
Lloyd's Catechism on the Evidences of the Bible,	"	4 00
Church Catechism,	"	1 50
Manual of Short Prayers for Children,		3 75
Duty to God,	"	0 50
Church Primer,	"	1 75
Sunday-school office of devotion,	"	3 00
Sunday-school Psalms and Hymns,		8 00
Harmony of the Creeds,	"	3 00
Questions on the Book of Common Prayer,		3 00
Collects from the Prayer Book,	"	3 00
Questions on the Collects,	"	11 00
Catechism on the Collects,	"	36 00
Epistles and Gospels from the Prayer Book,		10 00
Questions on the Epistles and Gospels, 2 parts,		11 00
Bible Companion, 2 vols.,	"	60 00
Quest. on St. Matthew, part 1, stiff covers,		12 50
" " " 2,	"	12 50
" " " 3,	"	12 50
" The Acts, 1,	"	12 50
" " 2,	"	12 50
" " 3,	"	8 00

A discount of 25 per cent. from the above prices is allowed to Sunday-schools auxiliary to the Union.

LIBRARY BOOKS.
The PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY 71 vols. 18mo.—nett price 20 cents each.
The JUVENILE LIBRARY, 6 vols. 32mo.—nett price 15 cents each.

Address all orders for Books, and all remittances, to
JOHN W. MITCHELL, Treasurer, or
DANIEL DANA, Jr., Agent.
Union Depository, 28 Ann st
New York May 1, 1840.

THE CHURCHMAN,
EDITED BY
THE REV. SAMUEL SEABURY, D. D.,
And under the General Direction and Supervision of
THE BISHOP OF THE DIOCESE OF NEW YORK,
of whom it is the Official Organ of Communication with his Diocese.

It is published every Saturday for the proprietors, by
JAMES A. SPARKS,
111 Nassau-street, New York, *up stairs.*

Its object is to disseminate religious intelligence, elucidate Christian doctrine, and explain and enforce the principles and precepts of evangelical piety.

For the proper and more effectual accomplishment of these objects, it is, as it ever has been, since its establishment in 1831, devoted to the interests, in every department, of the Protestant Episcopal Church; and to this end sets forth, elucidates, and when necessary defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the divine blessing on which that Diocese has been enabled to maintain so much efficiency in promoting

"THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications intended for insertion should be addressed to the *Editor*, and letters on business to the *Publisher.*

TERMS. *Three dollars* per annum, payable in advance. No subscription received for less than six months; and none discontinued until arrearages are paid.

AGENTS.

Rev. Charles Burroughs, D. D., George M. Marsh,	Portsmouth, N. H.
Charles Stimpson, jun.	Boston, Mass
Samuel R. Slack,	East Cambridge, "
Charles Burnett, jr.	Providence, R. I.
David Le Favour,	Pawtucket, "
Joseph Wait,	Burlington, Vt.
G. G Smith,	St. Albans, "
Josiah Perry,	Brandon, "
Frederick Sill,	Middletown, Con
Sidney Babcock,	New Haven, "
Jared Hurlbut,	Hartford, "
Joseph C. Sistare,	New London, "
W. C. Little, Esq.	Albany, N. Y
A. A. Van Voorst,	Schenectady, "
Z. Clark,	Troy, "
Alexander Walsh, Esq.	Lansingburgh, "
David C. Neefus, P. O.	Hudson, "
Ira Dubois, Esq.	Catskill, "
Jacob Van Ness, Esq.	Poughkeepsie "
William Purdy	Newburgh, "
Thomas C. Miller,	Auburn, "
Isaiah Tiffany,	Utica, "
S. Barnard,	Buffalo, "
F. T. Parsons,	Goshen, "
A. S. Green, Esq. P. M.	Watertown, "
R. S. H. George, Bookseller, 26 South Fifth street, Archibald M'Elroy,	Philadelphia; do.
H. J. Terry, Esq.,	Newcastle, Del.
D. Brunner,	Baltimore, Md
J. Biscoe, Post Office,	Chaptico, "
Rev. S. C. Davis,	Charlotte Hall, "
Wm. W. Johnston, Esq., P. M.	Princess Ann, "
Bell & Entwistle,	Alexandria, D. C
Thomas R. Hampton,	Washington City, "
George Rowland, Esq.,	Norfolk, Va
Joseph Gill,	Richmond, "
A. A. Brown, Esq.	Wilmington, N. C
A. E. Miller,	Charleston, S. C
Rev. E. E. Ford,	Augusta, Ga.
Ruffin Smythe,	Randolph, Tenn
Rev. J. T. Wheat,	Nashville, "
Solomon K. Grant,	Louisville, Ky
William Jucho,	Lexington, "
Arius Nye,	Marietta, Ohio
Lewis Handerson,	Cleveland, "
Rev Richard Bury,	Cleveland, "
Henry H. Hoffman, Post Office,	Quincy, Ill.
P. E. Demill, Esq	Detroit, Michigan
Rev. Samuel R. Crane,	Niles, "
David H. Armstrong,	St. Louis, Mo
H. V. Raymond,	Mobile, Ala
Brevoort Butler,	Natchez, Mis